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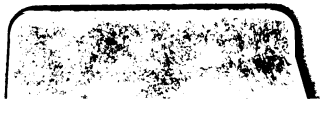

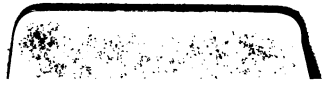

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AND

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THE

CHRISTIAN AMBASSADOR.

ART. I.—PHILIP PUGH.

Memoirs of the Life, Literary and Itinerant Labours of the Rev. Philip Pugh. By Rev. J. PRITCHARD. London: G. Lamb.

PHILIP PUGH, the subject of this biography, was born in Shrewsbury, July 21st, 1817. It appears that his father was greatly perplexed about the name that should be given to the child; but while thinking on the subject, he remembered this passage of Scripture: "Then Philip went down to Samaria and preached Christ unto them;" and hence he observed, "Who knows but he may become a preacher of the gospel of Christ?" The child, therefore, was called Philip, and his subsequent history fulfilled the presentiment of his father. The boy Philip is described by his brother as bold-spirited, and rather inclined to be wild; and yet it seems there was no precocity of genius apparent in him, for another contemporary designates him a dull scholar. It was the custom in those days to send children, when seven or eight years of age, to work in the factory. Thus their education was neglected, and in only a few instances was a mere smattering of the three R's acquired. Imagine a child of tender years penned in a factory from six to six, with nothing in his ears but the whir of machinery, or the harsh commands of an overbearing master! and can we wonder if, when at liberty, he indulges in boisterous play, and shows no relish for books?

At the age of thirteen we find young Philip in the Primitive Methodist Sunday-school. On a memorable Sabbath morning Mr. John Drayton, the superintendent, gave an address to the scholars, under which the lad was deeply impressed with the necessity of seeking salvation, and forthwith joined Mr. Drayton's class. The writer, on one occasion, heard Mr. Pugh speak in Shrewsbury Chapel, when he reverted to this period in these words: "It was in the chapel that preceded this that I received some of my best instructions preparatory to the position I now occupy. We had a theo-

logical class in the Sunday-school. I don't know that I ever knew a Sunday-school so successful in effecting the religious and moral improvement of the scholars, as that one. Not less than fifty scholars received signal good there. One became a travelling preacher, and stands before you now; others became local preachers, leaders, and honourable members. We had inquiring minds, and sometimes puzzled ourselves with questions. To the theological class I owe my present position as a minister."

The church with which young Philip identified himself was at that time active and enterprising. There was in it the freshness and vigour of youth. It took hold of those new converts that were likely to be useful, gave them a little rough polishing, and sent them forth, in the ardour of first love, to preach the evangel of mercy to perishing men. The biographer has given to us the testimony of two contemporaries. Mr. W. Heath says: "Immediately on becoming a member of society, a marked change was visible in the character and conduct of young Pugh. Hitherto he had ardently participated in such amusements and recreations as were common to boys of his age; but at once he became grave, devout and thoughtful, never joining in any kind of frivolous conversation, being strictly careful to give no cause of reproach to the enemies of religion. He entertained a decided opinion, frequently expressed in conversation with one of his companions, that the religion of those persons was of small value which did not result in mental as well as moral improvement. The daily practice of himself and another friend was to carry books to their work, and then to snatch every opportunity of consulting them and mastering their contents, and afterwards of meeting together in going to or returning from work to compare progress. At the age of sixteen Mr. Pugh was placed on the preachers' plan. On account of his youth it was considered advisable that for a time he should accompany a senior local preacher to his appointments, rather than that he should have the whole service himself; still he was expected to preach either before or after his senior, who was to report to the Quarterly Meeting as to his efficiency. At first he was unable to extend his observations on any text beyond from six to ten minutes; but he never descended, as some others have done, to the practice of committing other men's sermons to memory for the purpose of display, but contented himself with giving, in his own simple language, such remarks as suggested themselves to his own mind; and he never, for the purpose of lengthening his discourse, allowed himself to digress from the subject of his text."

Mr. Binnall writes: "Brother Pugh commenced preaching when the Primitive Methodists were making vigorous efforts to diffuse the gospel among the masses, and when the majority of the preachers were illiterate and homely, but self-denying and earnest men, de-

voted to God and the work of soul saving. Among them our late brother soon took a respectable position. He was not a very fluent speaker, but what he uttered had a definite meaning and application. He felt the necessity of studying the Scriptures, and improving his mind by obtaining general information, that he might be able to instruct the people."

And now the youth is standing on the threshold of public life. He is called to undertake a great work, and is but ill-qualified for it. Through his modesty he would shrink from the solemn responsibility, but he remembered that "God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. i. 27. He is conscious that God has met him and spoken to him. He can lift up his soul to his Father in heaven, and rejoice in the assurance of his favour. He has entered into the liberty of the sons of God, and can look heavenwards with filial confidence. He has found the secret of human happiness, for light—light from God—has dawned upon his mind, and joy and peace fill his soul. He feels within the promptings of love, and he has an intense desire to do something to save his fellow men and glorify God. Before him is the great harvest-field; but it may be that the gainsaying world will despise his youth, or refuse to listen to the raw utterances of a factory lad; yet he is willing to do what he can and leave the result with God. We infer that this was the state of his mind from a single scrap of writing found upon the back of his first plan. Perhaps he received this identical plan at the close of a lively meeting, and the refrain of the song haunted his mind, and he naturally wrote down what was uppermost, thus:—

"I'm glad I ever saw the day
When Jesus washed my sins away."

And then he thought about the great work to which he was called, and of what must be done to make himself an acceptable preacher, and again he writes: "1. Conceive of things clearly and distinctly in their own nature. 2. Conceive of things completely in all their parts. 3. Conceive of things comprehensively in all their properties. 4. Conceive of things extensively in all their kinds. 5. Conceive of things orderly or in a proper method."

This is the only fragment of his manuscripts that has escaped oblivion; it is a solitary gleam of light that illumes for a moment the path of this immortal spirit; and again, before we can say, Behold! the writer and his work for some years vanish in the darkness. For this reason we linger awhile to gaze on these few sentences. This is the embryo logician. His early attempts may appear insignificant, but he had consecrated himself to God in the days of his youth. and he has an unconquerable will; he means to drudge at the daily task, and therefore success is certain.' He will make his mark, and one day become eminent as an expositor of God's holy Word.

The historian of Mr. Pugh's life can only gather up the few fragments of a wreck. The richly freighted vessel foundered, and the valuable cargo went down into the unfathomable deep. We are told that "he commenced his labours as an itinerant preacher at Pennerley, in the Bishop's Castle circuit, in the summer of 1835. He continued his labours in that station until the following December, when he was sent by his native circuit to the Belfast mission, in the north of Ireland." Of the first six months of his ministerial life, the only fragment that remains is the noble resolution which he then formed. It is said that he resolved, by the help of God, to make himself a workman that needeth not to be ashamed.

We observe in the young man at this time a passionate attachment to books, and a dogged perseverance in the acquisition of knowledge. What the biographer has to say upon the subject is deserving of special consideration. "Mr. Pugh," he writes, "had an ardent thirst for knowledge, and a sincere love of books. Before he had altogether put away his childish toys, books became the objects of his attachment and diversion. He loved to have them near his person, they were his constant companions. Meet him when and where you might, you would soon observe one or more of these silent instructors near at hand ready for consultation. We remember when we first became acquainted with him, he had but few books, but to make up for the scantiness of his own library he hired books from the public libraries of Belfast and Lisburn. We heard him say once, when standing by a large box, 'I wish I had this box full of choice books.'" Again, in another place he writes, "We used to wonder at the patience he displayed when studying some dry, knotty subject. He would read, close the book, walk about the room, then read and pace again, until he had mastered those things with which his mind was determinately wrestling. This course he would follow up from day to day, until the books containing the subject of his earnest study were almost worn out." We will quote in this place the concluding observations of a speech which Mr. Pugh made in Shrewsbury Chapel: "Remember that lowliness of birth is no impediment to education. Epictetus was a slave; and so was Frederick Douglass, now one of the first of living orators. Samuel Drew, the Cornish metaphysician, was a shoe-maker. To come nearer home, there was Professor Lee, who was born at Longnor, and sent to a school at a penny a week; and in the course of his reading met with Latin quotations, which induced him to study Latin. While working twelve hours a day he studied Latin and Greek, and became a linguistic prodigy. Remember that defects may be conquered. Demosthenes, by walking up a hill, and speaking to the rocks and the billows, conquered his stammering voice. Look at Dr. Kitto, who became deaf through falling from a ladder; but he became one of the best

Asiatic linguists and biblical scholars England ever produced. Remember that difficulties may be overcome; our forefathers, Adam Clarke, Benson, and Wesley, had their libraries in their saddle-bags, and studied in the fields, the lanes, and roads. Napoleon blotted the word impossible from the French dictionary. And what says Fanny Fern: 'I can't!' Why be ashamed of yourself; 'I can't!' Why I have the most unmitigated contempt for you, you pusillanimous little pussy cat, there is nothing manly about you but your whiskers." We may regard this as a piece of autobiography. It is the voice of a man who has earnestly wrestled with difficulties, and who is concious of having vanquished them.

Mr. Pugh laboured for three years and six months on the Irish Missions; but we have to repeat again that the history of his life lies under an impenetrable mist. Of this period, no memorial remains, not a solitary letter, nor the outline of a sermon, nor even the name of a book that was his companion—excepting "Cobbett's Grammar,"—nothing is left, all has been swept away before the imperious gale, and is gone down into the depths of oblivion. From the reminiscence of his colleagues we are supplied with a few incidents, from which we infer it was a time of great privation, of much physical toil and mental conflict. His principles were severely tested, but "he endured as seeing Him who is invisible." "One incident may show the character of the man at that early period. Primitive Methodism was weak in Ireland; the Connexion had then no organised Missionary Committee; the circuits that sent out held themselves under some obligation to send the missionaries such help as it lay in their power to give, to make a bare subsistence for them. On one occasion, after a peculiarly trying quarter's toil, and when standing greatly in need of pecuinary aid, Mr. Pugh went down to meet the packet from England, hoping to receive his small stipend from the home station, instead of which he found a letter informing him that his brethren were unable to send him any money, but that they had recorded in their circuit-book a vote of thanks to him for his devoted toil in the past, and hoped that, still trusting in God, he would continue to labour for the salvation of souls. To many a man this would have proved a serious trial. It was a trial to Mr. Pugh; nor would it be rendered less poignant by the fact, that another and a wealthy Methodist community, seeing the sterling qualities of the man, offered him the choice of three important and wealthy stations. But Mr. Pugh's deep loyalty to the Connexion proved equal to the occasion; and we have heard him say, that he returned to his work strengthened and cheered by the expression of the approval and confidence which had reached him from his brethren in England."

Mr. Pugh was the colleague of the biographer on the Lisburn

mission. Of the success which attended their labours, we may judge from the following statement: "The Lord was with us at that time in the power of his Spirit, and souls were converted to God in great numbers. The town of Dromore, and the Mile Bush, just out of town, were all astir, and for four or five miles round. Among the converts were thieves and robbers, who afterwards became very zealous, consistent members of society. During the whole of one night, till the light of the morning dawned, souls were being saved. Such a move we have seldom witnessed in any part of the Connexion. At six o'clock in the morning we have had several rooms and houses crowded, preachers and praying companies in exercise in the different places at the same time. Nothing like it had ever been witnessed by anyone living in that neighbourhood. The effect of the power of God upon the people was analogous to the great revival in the north of Ireland in 1859, but not on so large a scale." But immediately after this gracious visitation, dissensions arose in the camp, and resulted in two of the missionaries leaving the Connexion, and taking a number of their partisans with them; yet, in prosperity or adversity it is said that Mr. Pugh stood "firm with his face to the foe." "He was attentive to the welfare of the societies, faithful in the discharge of all his duties, and an agreeable and trustworthy colleague."

In the chapter which treats of the most eventful period of his life nothing is recorded of any human interest. We notice that he travelled in the following circuits: Burland two years, Leek two years, Congleton two years, Tunstall three years, Shrewsbury three years, Darlaston three years, Dudley three years, Tunstall six years, and Birmingham four years. The history of these twenty-eight eventful years is disposed of in ten pages.

There is nothing recorded of his inner life, but it is unquestionable that he had ardent desires and protracted struggles to reach perfection; for such aspirations a man must have who feels the throbbings of a divine life within. We hesitate not to say that he had failures; for no man ever attained distinction in this world without making failures. But there is no intimation of these things in this chronicle. We have no record of his hopes and fears, of his joys and sorrows, of his faith and doubts, of his resolutions and achievements, of his temptations and battles, of his victories and defeats. Thus the most important aspects of the man's life—that which would reveal the secret of his greatness, and which is the charm of a biography—is entirely omitted.

Again, we have only a mere glance at Mr. Pugh's domestic life. That he had a human heart, a heart susceptible of love, we learn from the fact that, "While at Leek he entered into the married state with Miss Bowen." We wish we could enter the

home of Mr. Pugh and see him divested of his ministerial dignity at his own fireside; but we wish in vain. We only know that the happy days of his early wedded life also passed away, and that in less than three years his young wife sickened. She had known a mother's anxiety and a mother's joy. They had two children given to them, and those little prattlers were the pride of that young mother's heart. She tended them in their helplessness; the smiles upon each dimpled face were reflected in her own; she kissed away their tears, and sang over them many fine old Methodist hymns. But she was passing away; from day to day her strength failed, and the colour faded from her cheek; nor human skill, nor prayers, nor tears could save her; the fell disease hurried her to the grave. How the dark problems of life would press upon his mind while he was walking lonely and desolate in this valley of the shadow of death. Six months after losing his wife, one of his children was carried to the grave. Then those days of sorrow passed away. While at Tunstall he married Miss Sarah Highfield, and children were given to them; and again the angels of God met him and took away one of his darlings to Paradise. Of these domestic sorrows, and how he passed through them, and what influence they had upon his mind, nothing is known. We have no revelation of the man as he was seen in the inner circle of his life. The opinions of the biographer on Mr. *Pugh's* "family relationships" occupy nearly a page and a half. They might easily have been compressed into half-a-dozen lines. We learn that, "He always spoke of his father with reverence, and loved to talk about his long religious career, and the influence his example exerted upon the family. As a husband he was most kind and affectionate. He was passionately fond of his children; we thought him too tender and indulgent." The hint which is thus given is too important to be slightly passed over. Those who knew Mr. Pugh are aware that he petted his children. Some may be disposed to censure him, some may attempt to justify him. It is necessary to state the fact in order that the man may be seen. And if the kindliness of his disposition was somewhat excessive, he is not the first man that has shown this weakness, and who has felt the bitter consequences of it. But in his case there are circumstances which extenuate the fault. Remember the open graves and the little sleepers that lie there. Where are the tiny feet that so eagerly ran to meet him? Where the tiny hands that stroked his face, and pulled his hair? Where the little rosebuds of mouths that he had kissed a thousand times? When it is said that Mr. Pugh was excessively fond of his children, we ask you to think of those little graves, and you will know the cause.

The most edifying portions of this biography are those in which the reminiscence of a friend supplies us with a glimpse of Mr.

Pugh's public life. From these sources we may glean a few particulars worthy of being remembered, and hence we learn what were the most important features of his ministerial character.

He was diligent in his studies, and won for himself a respectable position as a scholar. In the beginning of his ministerial life his progress was slow; but he had an invincible determination, and before this all difficulties vanished. His first efforts were devoted to the acquiring of a knowledge of English grammar. He seems to have grappled with this subject for a long time, but his dogged perseverance ultimately prevailed. It is likely that he adopted the dry and repulsive method of committing the whole to memory. The fact that the young student conquered the subject bit by bit until he was master of the whole, is an evidence that he had an iron will. In his lecture on Education he has given a caution against wasting valuable time in acquiring mere technicalities. "Do you ask," he says, "how shall we make a beginning? I answer, obtain an easy, but at the same time an efficient English grammar. Don't attempt to get all the rules by rote. 'Nobody,' says Locke, 'has made anything by the hearing of rules, or laying them up in his memory.' Practice—practice is the great thing, and very soon you will do without reflecting on rules. If possible, put yourselves under the tuition of a good master, who has tact to teach this usefully and verbally, and who, while he instructs, will at the same time innocently amuse, thereby blending labour with pleasure. We do not hesitate to say that such a teacher, by exercising his pupils three hours per week, would in three months enable them to lay hold of the sinews of English grammar." This is like a reminiscence. It is experience giving judicious advice to the raw learner.

In his studies he devoted himself to those subjects that were calculated to make him an efficient minister. Early in his ministerial life he began to study the original languages of the Old and New Testaments. The date is somewhat uncertain, but when about twenty-four years old he purchased a Greek grammar, lexicon, and Greenfield's New Testament. And it is probable that before then he had some acquaintance with Latin. He began to read his Polyglott Bible when in his twenty-seventh year. In two years from that date he commenced to study Hebrew. Mr. W. Heath writes: "His acquirements as a linguist were extraordinary; he was proficient in Greek, and Latin and Hebrew." Mr. H. Binnall, who is an excellent Hebraist, says, "He persevered in the study of them till he was critically acquainted with them."

The biographer, who had the privilege of looking over his library, remarks, "His books in the Greek language bear unspeakeable evidence that they have been his greatest favorities. Even those we saw when new are so soiled and worn by constant use that a shopkeeper would hardly accept them as waste paper, especially

Greenfield's New Testament, which is so dislocated that it has to be bound round with string to prevent some of its quarters from becoming fugitives. This book was always his companion wherever he went." But beside his knowledge of the languages he cultivated an extensive acquaintance with works of Theology and with current biblical literature. Books on these subjects, we understand, formed the bulk of his library. Anyone who heard him preach, or who read the articles he contributed to the magazines, would be convinced that he was an ardent student of Theology.

He attached great importance to the study of history. We quote the following passage from his "Lecture on Education":—"We make special mention of history. Rollin will first claim your attention. This author will show you the birth of the ancient nations of the earth, and at the same time make you familiar with the political events which agitated the world, and contributed to bring about the fulness of time. Rollin is eloquent, pure, and moral; he should be read by every young person. It is almost impossible to recommend this work too strongly. It has all the interest of a novel, with none of its poison." He then recommends Gibbon, Robertson, Russell, and a history of England. His remarks on Church History deserve particular attention, "This is a knowledge of the kingdom of God in the earth, embracing its rise, the changes that have affected it, and its stupendous growth. The principles discussed in Church History are sin, holiness, and redemption, which rise above those of profane history, as the things of eternity are superior to the poor perishing things of time. A more interesting study we cannot well conceive. It is the history of the race; it took its rise in the breast of God ere time was. It was revealed in the first promise; it survived the waters of the flood. It was renewed to Abraham. The Jewish people were selected to be its depository. Its threads were interwoven with the web of their national character. Its glory shone as a Pharos in the old heathen world. The nations of antiquity were consolidated into one empire, and through them was diffused one language, that they might be prepared for its complete advent. Now, the Son of God becomes incarnate in the fulness of time. From this turning point of the world's history this kingdom has gone on conflicting and conquering with each century, binding new trophies on its brow, adding strength to its loins and swiftness to its feet; and it remains, still militant, hopeful as in its earliest youth, and wiser in its matured vigour, diffusing far and wide its innumerable blessings. Mosheim is valuable in tracing the corruptions of the Church; Milner for his anxiety to find the true Church, amid the ignorance and vice of the mediæval ages. The amiable Neander stands unrivalled as a Church historian; Jones' History of the Waldenses, and Burnett's

and D'Aubigne's Histories of the Reformation may be read with advantage.

Mr. Pugh had intellectual powers specially adapted for the study of recondite subjects. Had he given himself with characteristic ardour to mathematics or to jurisprudence, or in another direction, to the physical sciences, he would certainly have attained to honourable distinction. But he devoted himself to those sciences which he thought would qualify him to discharge the duties of his holy calling; and thus he became eminent for his skill in theology, philology, and logic. His habit of wrestling with a subject until he mastered all its details gave him a marvellous clearness of mental vision; and the success of his patient plodding gave him the consciousness of strength. It was a pleasure to listen to him while he discussed a subject hard to be understood. He could easily strip it of its difficulties, and make it plain enough for the comprehension of a wayfaring man. But while you listened to him it was seldom you thought of his rare abilities. He seemed, while speaking, to impart to you his uncommon gift of seeing into the heart of things, and bringing that which was distant near. He put the telescope to your eye, and you thought not of him, but were entirely absorbed in gazing upon the object before you.

He took a sensible view of the use of study. Some there are who profess to know everything; they dabble into every science, and are ready to give you lessons upon any subject you may please to name. Whenever they speak they excite the amazement of the vulgar by parading their shallowness; and they flatter themselves that they are wise because an ignorant crowd applauds them. But Mr. Pugh never condescended to such palaver; he was too conscientious and independent to stoop to this meaness. The discipline through which he passed, the thorough mastery of the subjects he took in hand, had made his intellect at once sharp-sighted and vigorous; conquest after conquest had imparted to his mind a manly boldness and robustness, and yet he was withal exceedingly modest and unassuming. Whenever you conversed with him you could notice these varied features of his intellect, and could feel that you were in contact with true nobility of soul. It is evident that he understood the use of study, for by wisely improving his opportunities he grew to the stature of a man. We remember once hearing him speak on "Literary culture" to the following effect:—"The minister should strive after literary culture. The preacher should not be pedantic; the people want plain Saxon and common sense. Depend upon it, the preacher who most cultivates his intellect will make the best preacher. There is a wondrous transforming power in education. The mien becomes majestic, and the uncomely a thing of beauty. Dr. Beaumont once said, 'You may educate a stone. At first sight it may seem worthless, fit only to

be trodden under foot; but let it pass through the hand of the lapidary, and its incrustations be taken off, and it shall come forth a gem fit to adorn the diadem of Victoria.' You may educate a flower; to-day it is a contemptible weed, such as a sparrow would scarce condescend to peck at; but let the hand of culture tend it, and it shall become a thing of such surpassing loveliness that it shall be chosen to put in the hand of our Queen as she enters the Crystal Palace. If such are the effects produced by education upon a stone or flower, how much greater is the influence upon an immortal mind? Of all men a minister should strive most after this, both for his own sake, and because his own nature, the church, and the growing intelligence of the people demand that he be educated."

We do not know what part Mr. Pugh would have taken in recent controversies on education; but it is evident that he considered it was indispensable that a moral agent should receive a religious education. Yet we are persuaded his catholic and truly liberal spirit would have repudiated the teaching of sectarian dogmas at the public expense.

Mr. Pugh is the author of a small volume entitled "Arminianism versus hyper-Calvinism." We have read the work, but cannot recommend it. We have no pleasure in the battle of the "isms." The subject is antiquated. It has been a bone of contention between divines for centuries. It is an unprofitable subject, the fruitful source of discord and strife. A very small man may make a great noise about it, and he will soon attract a number of zealous partisans as wise as himself; and of those few zealots he becomes the ringleader and oracle. If you oppose him, you make him vastly popular; if you let him alone, the momentary frenzy will die of itself. We always regarded Mr. Cozens as a man incapable of doing much mischief, and could never see the necessity of Mr. Pugh enlisting to fight with such an insignificant foe. We also think that Mr. Pugh was averse to controversy, that this was forced upon him, and that, although he did credit to the cause he espoused by thoroughly beating his antagonist, yet this work does not fairly represent the qualities of the man. The redoubtable warrior appears to us too stiff in his joints, too slow and heavy in his movements; he is like David fighting in Saul's armour. But against whom did he come out? And what was all this noise about? Examine the work, and notice how frequently he reprehends his opponent for his mistakes. Again and again he reminds him of his grammatical errors and of his perversions of Scripture. And we think a man of such great pretensions and wholesale blunders is not worth powder and shot.

Mr. Pugh's reputation as a scholar led to his being appointed editor of the Connexional magazines, an office which he sustained

with great credit. When the Conference elected him Vice-Editor, he said to the biographer, "I shall now do my best to be prepared for all that that office involves whenever the time comes for me to enter upon its duties." A writer in the *Primitive Methodist* observes: "Four monthly magazines are in his hands; in each the readers are brought into immediate contact with the editor's own intellect and heart. In the chair to which he has been appointed he not only watches carefully over the articles sent by his contributors, but affords himself some of the richest matter that adorns the page. His 'History of the French Revolution,' 'Days worth Remembering,' and other articles continued from month to month, not only add to the interest of the serials, but show the versatility of the writer's genius." The duties of editor were congenial to his nature, and it seems he was passionately attached to his work, for on one occasion he said to his wife, "Mother, I should like to edit for ever."

Mr. Pugh's character as a minister has been drawn by a few of his colleagues and intimate friends. He has also given unto us his own views of the sacred calling. In an address which he delivered to two young ministers in 1862, he said: "My young friends, suffer me to address you on the responsibility and dignity of the office to which you are about to devote yourselves. 'We are,' says the apostle, "ambassadors for Christ as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.' An ambassador is a person officially sent from one sovereign power to another, and is supposed to be the representative of the power whose commission he bears. He must be a person of high rank, and in whom his prince has perfect confidence. He is for the time being invested with full power to arrange matters of commerce, to declare war, to make treaties of peace, and to grant amnesties to rebels. No power under the degree of sovereign can send an ambassador. Ministers are God's ambassadors, sent by him to declare his will, to enforce obedience to his mandates, to offer his royal amnesty to guilty men."

It is manifest from this passage that Mr. Pugh vividly realised the solemn responsibility of the ministerial office. This was deeply impressed upon his own mind, and he sought to impress it upon others. Like the apostle, he could say, "We preach not ourselves, but Christ Jesus the Lord." In his preaching there was no attempt to display his learning. He sought to make his hearers acquainted with the word of God. To use his own words, he gave the people plain Saxon and common-sense. His general method was to give an exposition of a Scripture passage, adducing other portions of holy writ, explaining them, and comparing them with the subject in hand. It was evident that he carefully prepared for each occasion, as whenever we listened to him he gave us a well-arranged

discourse, pregnant with thought. Had his sermons been preserved, some of them would have been choice specimens of pulpit literature, and would have reminded the reader of Dr. Thomas's expositions in "The genius of the Gospel."

There are several sketches of Mr. Pugh's ministerial character which we should like to record, but space forbids. Yet we cannot forbear adducing the testimony of one of his colleagues to a point of great importance. Mr. Wright says, "As a superintendent he always evinced an anxiety for the prosperity of his station. During my four years sojourn with him I never remember seeing him manifest the least indifference to his great and holy calling. He was incessantly industrious, and his work always appeared a pleasure to him. I never witnessed the slightest jealousy of his colleagues in him. I believe he had too great a soul, and too much Christian manliness, to stoop to such a thing. He even felt proud of a colleague who aimed at and succeeded in converting sinners to God and promoting the peace and prosperity of his station. In reference to ministerial jealousies I have heard him say, 'A superintendent must be foolish to manifest jealousy towards a colleague, for though he were more successful than himself, he would share the benefit universally.' But apart from this, I believe his very soul loathed and detested such a spirit. The more I knew of him, the closer I felt drawn to him, and the more strongly I felt attached to him." It was characteristic of him to appreciate what was excellent in others. He knew there is a diversity of gifts, and if all was consecrated to Christ, and made subservient to his glory, he would honour those whom God honoured. Truly this man had a great soul; there was nothing unchristian, or little, or mean connected with him. What he said of himself, though strange, was true. "There was not a mark of the devil about him."

Of the manner in which he discharged his pastoral duties we have the following notice:—"When in Tunstall he formed a plan of the streets of the town, with the names of the members residing in each, in order that he might systematically visit them."

Mr. Pugh was remarkable for his business tact. He was the most efficient president of a business meeting we ever knew. We have heard the officials of Tunstall Circuit say, "There is nobody like Pugh." His presence at a district meeting was regarded as a sure sign that there would be no wearisome delays, but the business would be efficiently done and quickly dispatched.

In 1867 he was appointed to the office of editor, an office which has connected with it the privilege of attending the annual Conference. In 1869 he was elected President of that assembly. Upon taking the chair he was received with great applause. He said "he had a deep sense of the high honour which the Conference had conferred upon him in making him its President. He had on

two former occasions been nominated to the office, but he had on both occasions felt it to be his pleasing duty to seek to secure the election of persons of riper experience and more advanced years. He could now, without any such scruples, accept the honour at the hands of his brethren. He had laboured in the regular ministry thirty-four years. He felt himself as strong physically as at any former period of his life. The Connexion had now had the ardour of his youth and the vigour of his manhood, and he should rejoice —indeed, it was with him the object of a strong wish—that he might live to celebrate the jubilee of his ministry. He loved the church of his early choice with increasing affection, and believed that a bright future was before the Connexion."

From the time of his appointment as editor, and his election as President of the Conference, in every Primitive Methodist family his name became a household word. He anticipated a long life, and thought he should enjoy for many years the reward of his honourable toil. In the buoyancy of his spirits he would show to you his muscular arm, and speak with honest pride of the strength that lay there. He thought his robust constitution would last to the jubilee of his ministry, and he hoped to realize a green old age. In his imaginings of the future he walked the pathway of usefulness and honour until he was venerable with years; but the vision was a delusion—"for man also knoweth not his time; as the fishes are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them." (Eccles. ix. 12.)

The closing scene of his life is deeply affecting. In October, 1870, he had an appointment as deputation to the Irish mission. On the Thursday previous to his journey there were symptoms of mental aberration, and an unusual twitching was observed on one side his face. For these reasons his family attempted to dissuade him from leaving home, but in vain. On Saturday he was better. and on taking leave of his wife said, "Cheer up, my girl; I am all right." He arrived in Dublin the same evening. From Mr. Young and Mr. Harding, with whom he stayed, we learn that he betrayed a seriousness and absence of mind which contrasted strangely with his usual manner. He said nothing of his affliction, but seemed anxious to conceal it, and retired to rest early. On Monday he complained to Mr. Young that on the Sabbath he could not remember the arrangement of ideas in his sermons, that he was thoroughly confused by his thick and impeded utterance, and did not know what he was saying. On Monday morning he wrote several sheets of copy for the *Large Magazine*. He was then taken to dine with an English family in Dublin, and in the afternoon had a gentle walk. He had intended to seek medical advice, but feeling better he resolved to dispense with it. At the

public meeting he was like his former self, and entered with spirit into the subject of missions; but towards the close of his speech he seemed to lose himself. On Tuesday he was at Newry, and spoke with considerable ease. On Wednesday he visited Donaghmore, and spoke with much difficulty. On Thursday he was at Portadown. He spent the evening in writing for the magazines. At dinner he failed to say grace after two or three attempts. In reply to his host he said, "I fear all is not right. I don't understand the twitching of my mouth. I must return home by first train in the morning. But had we not better see a medical man? I will act on his advice. But I should like to see the old friends at Belfast." When they saw the doctor, he said to him, "You must have rest; you have been overworked." A large congregation assembled to hear him that night, but he only spoke for a few minutes. After the meeting, he said, "I feel all right, except the difficulty in speaking." Before going to bed he corrected an article for the *Large Magazine*. On Friday he returned to Dublin. Mr. Whitfield and Mr. Young met him at the station. His appearance was greatly altered, and he could scarcely say to them, "I can take care of myself." In the afternoon his friends took him through the Phœnix Park, and along the picturesque banks of the Liffy. The air and exercise did him much good; he could speak better, and was pleased with the drive. He attended the prayer meeting at night, but took no part in it. In the social circle that night he related many entertaining things to the friends who remained to bid him good bye. The few that heard his interesting narratives, and saw his unusual flow of spirits, would never think that this was his last effort, that the days for holding pleasant intercourse with his fellow-mortals were now numbered, and that they had caught the last glimpse of the man ere he sank away into the thick slumbers of death. There is nothing more for him to do now but commit himself to God, and bid the world good night. In the early days of his ministry he laboured on these Irish missions, and after the lapse of thirty years he treads the Emerald Isle again; and here, strange to say, the activities of his life shall end—for soon he must quit the scene for ever. On Saturday morning he rose at half-past four, came by mail packet to Holyhead, and by train to London.

It appears that he had some presentiment of the solemn event which was approaching. He would sometimes go through his affairs, and state to his wife how she would be left, and then say "You must get Pritchard to do such and such things." For several days after his return from Ireland he seemed to improve, and on Sunday, October 16th, he was wishful that his wife should attend chapel. While she was absent he was taken suddenly with an excruciating pain on one side of his heart. In relating this to

his wife on her return, he said, "When the pain seized me I lifted up my heart to God and it left me in an instant." A Physician that had been called in said he had been overworked, and had worn out his brain, and his only chance was great care and quietude. These instructions were carried out, yet, despite every precaution, shock succeeded shock, until his right side was completely paralyzed. His medical advisers perceiving that every attack was gaining strength, and left behind it symptoms that predicted something worse to follow, thought it advisable for the patient to be removed to the house of some friend in the country. Mr. Pritchard's was the house selected.

What were Mr. Pugh's feelings on leaving his home we shall never know. Perhaps his library, and the chair on which he sat, and the table on which he wrote would seem strange to him; and as he gazed round on the books, and the pictures, and the fixtures, he would have an undefinable expression that he would never see them again. He had documents, no doubt, which it had taken months to think over and write out, and years to accumulate. What a treasure they would seem to us, but not so to him. As a man grows he forgets the things that are behind, he sees how imperfect is the work of other days, and how imperfectly that work would represent him in the fulness of his strength. It is seldom that a man can rightly estimate his own worth. One man is vain, and regards himself and his doings as the marvel of the world; another is modest, and although he does his work like a man, yet when called to leave it he can see nothing important in it, and is content to be forgotten. You can see this feature of Mr. Pugh's character in what he said to his friends: "There is nothing concerning me, or of what I have done worth writing about." There was a general conflagration that day, the good and the bad alike perished. Whatever sermons or journals he had which an inquisitive public would like to see, were committed to the flames and were transformed into dust and smoke. And thus Philip Pugh, the brave and good, elected to march into the mysterious eternity, and leave no written memorials behind him.

On the day following, Mr. Pugh left London for Newcastle-under-Lyme. For three days after his arrival at Mr. Pritchard's hopes were entertained that he would improve. His friends saw that at intervals he looked over the magazines and the newspapers for a few minutes, and assayed to walk across the room; but on the third day he became drowsy and much inclined to lie on the bed. On Sunday, November 20th, he had a severe apoplectic fit. The doctor being sent for, was speedily in attendance, and ordered bleeding by leeches; this process relieved the patient and removed the alarming symptoms. But from this date he became completely helpless and was unable to move from the position in which he

was placed. His tongue refused to obey the behest of his will, and he could articulate only one word at a time, and that with extreme difficulty. It was some time before anyone was permitted to see him, but he rallied again; and when it was deemed safe for his friends to visit him, many availed themselves of the opportunity. He recognised his early associates more quickly than those of later years. He would look at the latter inquisitively for some time before he made signs that he knew them. Some of these interviews were deeply affecting. The sympathy of an old and valued friendship broke up the fountains within, and the inward commotion was manifested in loud sobbing and floods of tears.

The following touching incident deserves a special notice. A few days before his death, a young man called to see him, who stated that he was anxious to pay his respects and to acknowledge his obligation to the invalid. He said, "Mr. Pugh was kind to me. When I was a poor boy, hungry and badly clothed, he found me in the street in Tunstall, and took me into his house, and gave me food and good advice; and this he repeated until I got into work. His kindness and good advice led me to seek the Lord. I was converted and joined society, and have been in constant work since, and am able to do a good share towards maintaining our family, in which are several sisters almost helpless." He then inquired if it was usual for the friends to pray with Mr. Pugh. Being told that some did, he knelt down and prayed for his benefactor in the most pointed and earnest manner. Wherever Mr. Pugh's name is known, let this memorial of him be related. It was a kindly deed, which might have perished in black oblivion, so far as our knowledge of it is concerned. But it appears in this place to remind us that nothing is lost, nothing is wasted.

It appears to us a singular feature in Mr. Pugh's affliction that for a month before his death he was unable to recognise his little daughter. He was deeply attached to her, and had been heard to say, that he thought to be bereft of her would be more than he could endure. But strange to say, it seemed that she was the only acquaintance he forgot, or that he did not recognize. No matter how she fondled him, or by what endearing names she called him, he took no notice of her. The all-merciful God spared him the agonizing ordeal of parting with her, and thus she was completely forgotten.

But he was now rapidly approaching the end of his journey. His attendants perceived that each ten or fourteen days he changed for the worse. During the eleven weeks of his affliction they could only imperfectly commune with him, by looks and signs. In his more wakeful and collected moments the expression of his eye was strikingly significant. But they were not able in every instance to divine his meaning, either by his looks or by the sign of his hand.

Sometimes he made great efforts to speak, and the struggle was so intense that it gave his countenance the most agonised aspect. When they failed to comprehend his meaning, or to conjecture the real cause of his anxiety, Mr. Pritchard would promise to attend to any matter of an official or family nature. Then he would compose himself again and sleep. On one occasion, three or four days before he fell into his final stupor, the expression of his countenance, the motion of his hand, the agitation of his whole frame, the renewed efforts to communicate his meaning in words, were very striking, and inspired all who witnessed those signs with great concern to know the meaning of them. But it was all in vain. Mr. Pritchard renewed his promise, and wished him not to let any of the affairs of this life trouble him, but to rest satisfied that all would be attended to. On the Saturday before his death he made expressive signs with his hands for some one to be called in. On asking, "Is it Pritchard you want?" he quickly assented. Mr. Pritchard was soon at his bedside and asked him various questions respecting the state of his mind, his prospects of heaven, and whether the doctrines he preached and the Saviour in whom he believed were his stay and comfort then; to which he most significantly signed in the affirmative, and looked remarkably calm and pleasant. During prayer he appeared exceedingly devout, and those present who observed him said his sign responses were very impressive. In his wakeful intervals during that and the following day his eyes were raised heavenward, and he remained in silent communion with the Father of Spirits. And now we must bid him a long farewell. The avenues through which he conversed with us are closed. The earth recedes. This is our last glimpse of him for the present, and like Moses on the top of Pisgah, we see him alone with God.

About one o'clock on Tuesday morning a sudden change passed over him, his eyes closed, he became insensible, and his breathing indicated the approach of death. He sank rapidly through the day, and on Tuesday morning, January 31st, 1871, with a smile on his countenance, he departed to be with Christ. On the 4th February, in the midst of great lamentation, devout men carried him to his grave.

And now he sleeps as soundly as though he had lived his three-score years and ten, and had completed his proposed task, or as though he had not taken with him the secret he longed to disclose. And it is the same to him now, whether or not we con his history, or know his worth. To us it seems an unspeakable loss that he left no record of his work behind. It may be that the reading of his life would have been a spur to the industrious student, and would have prompted him to emulate one that was a successful minister of Jesus Christ. But notwithstanding the lack of a written memorial, he has given to us a noble example—an example of

cheerful devotedness to work, of self-sacrifice, of modesty, of humility; and these are the rare qualities out of which true greatness comes. It matters not to him, whether or no the hum of human applause is heard above his grave; the voice of Fame will never reach his ears. He elected that the chronicle of his deeds should perish. He was content to walk into the dread eternity without the multitude gazing after him and applauding his work. In fact he loved the praise of God better than the praise of men, and when going forth alone to meet the last foe he committed his life and his work to Him that judgeth righteously.

JOSEPH SHENTON.

ART. II.—SIR WILLIAM HAMILTON'S PHILOSOPHY.

SECOND PAPER.

IN the matter of perception proper four hypotheses have been proposed for solving the problem, how intercourse of substances so opposite as mind and body can be accomplished. Some have contended for the hypothesis of Divine assistance, or of occasional causes. By this hypothesis every act in the universe is ultimately God's. He is supposed to enable the mind to perceive material substances by direct interposition. This is the Cartesian theory. It renders all human action supernatural. The Leibnitzian hypothesis is that of a pre-established harmony. This denies occasional causes and real connection between material and spiritual substances, as well as between substances in general, and explains their apparent communion from a previously decreed co-arrangement of the Supreme Being, founded on his foreknowledge of all possible souls, bodies, combinations, etc. Thus the harmony which appears to combine the soul and body is independent of any reciprocal action between the two. A third hypothesis of perception is that of a plastic medium between soul and body—a theory which annihilates itself; for how can there be a mixture of body and spirit to mediate between body and spirit, when body and spirit are so diametrically opposite that they will not mix? We have next the hypothesis of physical influence, which is saved from absolute materialism and philosophical sensualism, by the theory of representative ideas.

An act of immediate knowledge is simple; there is nothing in it beyond the mere consciousness, by that which knows, of that which is known. Here consciousness is simply contemplative. On the contrary, an act of mediate knowledge is complex; for the mind is not only conscious of the act of knowing as its own modification,

but of this modification as an object representative of, or relative to, an object beyond the sphere of consciousness. In this act, consciousness is both representative and contemplative of the representation. In an immediate cognition the object is single and the term unequivocal; in a mediate cognition the object is twofold, and the term equivocal; the object known and representing being different from the object unknown, except as represented. In an intuitive act of the mind, the object known is known as actually existing. Here nothing is problematical. Everything is asserted without doubt. In a representative act, on the other hand, the object represented is unknown; therefore problematical. Further: Representative knowledge is exclusively subjective. Intuitive knowledge is either subjective or objective; for its single object may be either a phenomenon of the ego (that is, the myself—the I—the me), or of the non-ego (that is, the not myself—the not—I, or the not—me); and this intuitive knowledge of the ego or non-ego may be material or mental. An intuitive cognition is also complete and absolute, being irrespective of aught beyond the dominion of consciousness; whereas a representative cognition as an act is incomplete, being relative to, and vicarious of, an existence beyond the sphere of actual knowledge. Consciousness gives in the unity of knowledge the duality of existence—the percipient mind and the object perceived by the mind—the ego and the non-ego. Reid was a dualist, because he forsook the unity of consciousness and held the doctrine of ideas being representatives to aid the mind in perceiving something beyond, but through, the ideas themselves. In strictness of speech, Brown was a philosophical Unitarian, *i.e.*, he held that the mind perceiving and the object perceived are one. Reid held, *First:* What is really perceived does exist. *Second:* He understands philosphers to agree that *the idea or representative object*, in their theory, is, in the strictest sense, immediately perceived. *Third:* He held with the vulgar that we have an immediate perception of the external objects themselves. *Fourth:* He limits consciousness to self-consciousness, and makes perception the faculty by which we are immediately cognisant of the qualities of the not-self. Reid held further, that the immediate perception of external things was convertible with their reality; that the external reality stands to the percipient mind face to face, in the same immediacy of relation which the idea holds in the representative theory of philosophers; and that perception affords equal evidence of the existence of external phenomena, as consciousness does of internal; thus, Reid was a Natural Realist.

It is important to distinguish between perception proper, and sensation proper. Sensation, properly speaking, is the mere subjective feeling—pleasant, painful, or otherwise—which we have of external objects by, or through, the senses alone. Perception

properly speaking, is the objective knowledge we have of an external reality through the senses. Though these always co-exist, they are perfectly distinct. Perception is the objective element in the complex state—the element of cognition; sensation is the subjective element—the element of feeling. These are always in the inverse ratio of each other. Those senses which have most acute feeling, as taste and smell, afford the least real perception or knowledge: while sight and hearing, which afford most knowledge, give the least pleasure or pain. Touch is regarded by Sir William as a plurality of senses. When the degree of sensation is heightened it gives less perception or knowledge than when it is lower. This is alike true respecting sight, hearing, smell, and taste. From this it follows that perception, as held by Sir W., is a far more intellectual and even spiritual act than sensation. Reid thinks the difference between primary and secondary qualities in matter is real; viz., that we have, by our senses, a direct and distinct notion or cognition of the primary, but only a relative, and therefore indistinct, notion of the secondary qualities; so that the former notion is clear, the latter obscure. All the primary qualities of matter are reduced by Sir W. to extension and solidity.

Many philosophers have rejected the testimony of consciousness to our immediate knowledge of the non-ego, or universe outside the human mind. These are principally the representationists, who raise at least five objections against the doctrine of Natural Realism, as held by Reid, and explained and developed by Sir W. It is objected that the mind must act out of itself in order to a cognition of external things; that it cannot be conscious of aught beyond its own modifications. To this Sir W. replies: Our ignorance of the *how* the mind is conscious of the Non-ego or external system of things does not disprove the fact of its being conscious of things outside itself. Then, if the action of every existence were limited to itself, nothing could act upon any other thing; therefore, action and re-action would be impossible. Further, these cosmothetic idealists are obliged to admit that matter acts out of itself upon mind. This first and highest ground, therefore, on which it is attempted to establish the necessity of a representative perception, is not only insufficient, but self-contradictory. The next objection is, that mind and matter are substances separated by the whole diameter of being; but, say the objectors, what is known must be of the same nature as that which knows. Sir W. replies thus: Here is an arbitray assumption. Who can show that the knowing mind must be of the substance known? Some philosophers, as Anaxagoras, Heraclitus, and sometimes Aristotle, held an opposite view. Again, each assertion is alike unphilosophical. We know *a priori* nothing of what can be

known or not known by the mind. Again, the very first fact of our experience contradicts the assertion; for, in consciousness, we have an intuitive knowledge of the ego and non-ego. The next objection is: That the mind can only know immediately that to which it is immediately present; but, it is immediately present to external objects. This objection has been refuted in different ways. Sergeant denies that the external reality cannot come into the mind; Empedocles and the Platonists assert that a faculty of the mind goes out to the external reality; Reid and Stewart assert that the mind, through the agency of God, has an immediate perception of external objects. This last view, almost identical with the Cartesian doctrine of Occasional Causes, is itself open to grave objections. It is hypothetical. It is mystical, assuming an occult principle. It is hyper-physical, calling in the proximate assistance of the Deity. It is miraculous, and, therefore, supernatural. It frustrates the whole doctrine of the two philosophers (Reid and Stewart) in regard to perception, as a doctrine of intuition. If we have, given to us by God, an intuitive perception, we do not need this intervention. Contrariwise, if we know it by the agency of God—as the doctrine of Occasional Causes requires—how can *we* be said to know *it;* rather, we know the mediate notion of it determined in the mind. There is not good ground to suppose that the mind is situate solely in the brain, or exclusively in any other part of the body. We materialize mind thus localising it. We know not whether our senses are instruments, media, or particular outlets to the mind incarcerated in the body. The external object perceived is not the distant sun or moon; but the rays of light, heat, &c., in immediate relation or contact with the organ by which it is brought into contact with the percipient mind.

A further objection is, that our perception is not of the tree, or table, but a fleeting copy of either; because our perception alters as the objects are removed further off. Reply: but here is only shown that what changes the real object of sight—the reflected rays in contact with the eye—also changes, as it ought, our perception of such object.

The hypothesis of representative perception violates all the conditions of a legitimate hypothesis. First, from the grounds on which the cosmothetic idealist would vindicate the necessity of his rejection of the datum of consciousness, the hypothesis itself is unnecessary. An examination of these grounds proves that the fact of consciousness is not shown to be impossible. There is no solid principle in the objection that the primary fact of consciousness is inexplicable; something incapable of demonstration has to be assumed or believed in every case. But the hypothesis of re*presen*tation is no more intelligible than the fact it attempts to

displace. It supposes that the mind can represent that of which it knows nothing! Being, therefore, an unneccessary and useless hypothesis, we reject it. Second: a legitimate hypothesis will not subvert that which it is devised to explain. But representation does this, and destroys itself. Belying the testimony of consciousness to our immediate perception of an outer world, it belies consciousness altogether, and thus subverts it completely; whereas the truth of consciousness is the condition of the possibility of all knowledge. Third: a legitimate hypothesis deals with ascertained existing facts, and not with mere hypotheses. But idealism of this sort takes for granted an external world and an internal world knowing it; then asks, "How are these connected?" Representation denies our immediate knowledge of an outer world, but pretends to give us a faithful image of that world, whose existence in our actual consciousness it denies. How can we say that the representation is true, when we have no cognition of the original? First, we can only assert the existence of an external world, inasmuch as we know it to exist. Second, we assert that one thing represents another, only as the thing represented is known without the representation.

Fourth: A legitimate hypothesis must save the phenomena which it is invented to explain. But representation first attempts to destroy, then to re-create, the phenomena for the fact of which it should, as a legitimate hypothesis, only afford a reason. It admits one fragment—the non-ego; it destroys the intuition—the immediate cognition. Yet the former fragment exists to us only through the latter, which representation destroys.

Fifth: A legitimate hypothesis explains a fact which is within experience; but the external world, on the representative theory, transcends all experience, being unknown in itself, and a mere hyper-physical assumption.

Sixth: A legitimate hypothesis must be single. But this representative hypothesis has to buttress itself with subsidiary hypotheses, and even miracles—such as Divine assistance, pre-established harmony, or vision of all things in the Deity. It creates the necessity for miracles, then works them!

By Sir William, all the senses are analysed and reduced to touch; touch being understood as the *contact of the external object of perception with the organ of sense.* Thus sound, a vibration caused in or upon the atmospheric air-waves or currents, impinges upon, strikes, or touches the tympanum or drum of the ear. So the rays —or, as some scientific teachers say—the undulating waves, of light, strike upon, or touch the organ of vision. Taste or palate is touched upon, affected, and variously modified by the different qualities of food, drink, or vapour. Smelling is the contact of the invisible particles of odour emitted from outward objects; and, of course,

may be pleasant, agreeable, fragrant, or noxious and disagreeable. The flavour of an outward object is perceivable either by contact with the olfactory nerves or the palatial nerves of sensation. Touch—thus explained—comprehends a plurality of special senses. Thus the vulgar division of five senses is regulated. (See what is said before on sensation proper and perception proper). Touch is divided from sensible, that is, consciously observed feeling, as well as the other senses. (See Lecture xxvii.)

The different quality of perception and sensation, as before expressed, shows the same thing. We may *perceive* by contact—touch, what we do not *feel*, as, *e.g.*, the contact of rays of light with sound eyes. Our original knowledge of extension is attributed to both sight and touch, specially the former. Here are proofs that sight is cognisant of extension: 1st. We see colour; but not without extension; we only see extension as some way coloured. Some make colour the exclusive object of sight. 2nd. The power of perceiving power involves the power of perceiving differences—*i.e.*, differences of colour. 3rd. The colours discriminated in vision are, or may be, placed side by side in immediate juxtaposition; or, one may limit another by being superinduced partially over it. 4th. The contrasted colours, bounding each other, will form by their meeting a visible line, and that, if the superinduced colour be surrounded by the other, this line will return upon itself and thus constitute the outline of a visible figure. These four cannot be denied, are admitted by all philosophers, and explode the paradox that touch alone gives the idea of extension. (See opening of Lecture xxviii. Metaphysics.) Extension cannot be represented to the mind except as coloured. Vision is the sense by pre-eminence competent to the perception of extension. Space or extension cannot be represented without shape nor without colour. To a blind man, it is a circle of black. Some maintain that touch affords original knowledge of extension. Others oppose this theory. Hamilton is not positive either way. Before Berkely, our knowledge of visual *distance* was regarded as an original perception. The difference between Sir W.'s doctrine of external perception and that of Reid and Stewart, as understood by Sir W., is as follows: Reid and Stewart teach intuitive perception. They teach that some medium which is between the object and the sense touches the sense and is thus perceived through the intervening medium. Sir W. teaches that we perceive not the distant objects as trees, clouds, sun, moon, or stars; but the rays of light, or vibrations, etc., from them, which are, for the time, in *direct and immediate contact* with the organs of sense. Reid and Stewart suppose the mind sits in some one part of the brain exclusively, and that therefore sensation *proper precedes* perception proper. Sir W. teaches that the mind

is present at all the nerve points, and perceives at the same moment when sensation occurs.

Respecting self-consciousness, Sir W. teaches: It is the power by which we apprehend the phenomena of the eternal world. By this means, we certify to ourselves what are the peculiar modifications of thought, feeling, or desire at any time. Philosophers are generally agreed about self-consciousness. Space and time are the conditions of external perception; but, self and time are the conditions of self-consciousness. Self-consciousness *only* gives facts and phenomena of internal experience; conclusions thence drawn belong to another form of intelligence; which may be developed in either of two modes—induction, or analysis. The reflection of Locke, his self-consciousness, is of such character and dependence on experience as to reduce it to an internal sense little better than sensual perception.

Passing over a great number of interesting but subordinate questions in philosophy, we next give a brief account of Sir W.'s doctrines respecting reason proper, or the rationalizing, *i.e.*, reasoning powers and processes of the mind. Sir W. classifies the faculties of the mind in six divisions, viz., 1. Presentative faculties; by which phraseology are meant external perception and internal self-consciousness. 2. The Conservative faculty; by which is meant memory in its strictest sense, the capacity of retaining facts or occurrences in the recollection. 3. The reproductive faculty acting, in two ways—*without will*, or simple suggestion; or, *with will*—reminiscence. 4. The representative faculty; that is, in simple language, or at least more popular, the imagination in all its different forms and phrases. This, to us, looks more like the reproductive faculty of the mind than do suggestion and reminiscence. 5. The elaborative faculty, meaning judgment, or the faculty for observing and distinguishing the relation of one thing to, or difference from, another, as likeness or not-likeness, cause, effect, congruity, contradiction, etc. 6. The regulative faculty, or reason, properly so called. The regulative faculty—as that term is used by Hamilton—is not the proximate cause of any definite energy, but the power the mind has of being the native source of certain necessary or *a priori* cognitions; which cognitions, as they are the conditions, the forms under which our knowledge in general is possible, constitute so many fundamental laws of our intellectual nature. It is in this sense, says Sir. W., that I call the power which the mind possesses of modifying the knowledge it receives, in conformity to its proper nature, its regulative faculty. This faculty is, however, in fact, nothing more than the complement of such laws. By the Greeks it was anciently called *nous;* by us *reason*, and *common sense*. A host of philosophers authorise the employment of nous, reason, and common-sense in equivalence with each

other. Sir W. coined a word: "*Noetic*," from *νους*, to denote or express all those cognitions which originate in the mind itself. *Dianotic*, he would use to express the operations of the discursive, elaborative, or comparative faculty. The distinction of native and adventitious knowledge has existed in philosophy from its first enouncer,—Leibnitz. Decartes and Spinoza followed Leibnitz. Reid is credited with the conception and enouncement of the same distinction, without any knowledge of its enouncement by Leibnitz. The Cognitions, of which the regulative faculty is the source, have been variously denominated: first principles, common anticipations, principles of common sense, self-evident, or intuitive truths, primitive notions, native notions, innate cognitions, natural knowledge (cognitions), fundamental reasons, metaphysical, or transcedental truths, ultimate or elemental laws of thought, primary or fundamental laws of human belief, primary laws of human reason, pure, or transcendental, or *a priori* cognitions, &c. By Locke, who rejected them, they were usually designated innate ideas. Leibnitz wrote the *Nouveaux Essais* in reply to Locke's "Essay on the Human Understanding," in confutation of his doctrine of ideas. By Sir W. the palm is given to Leibnitz, and we think justly so. Reid, Hume, and Stewart are on the side of innate principles of human knowledge.* Kant is *the* great expounder and defender of these. The principle on which our ultimate cognitions have to be reduced to system is not yet established. Reid, Stewart, and others have failed in this. These ultimate cognitions are *necessary* beliefs. In an act of perception, we cannot avoid thinking that the ego and non-ego exist.

There are certain canons or inviolate laws by which these necessary beliefs are determined and regulated.—1. The law of non-contradiction. A thing cannot *be* and yet *not* be at the same time. 2. The law of excluded middle. A thing either *is* or it *is not*; there is no middle between these two. Here is a further grand law of thought, viz.: That the conceivable lies between two contradictory extremes. Space is either bounded or not bounded. As absolutely bounded, space is inconceivable. As infinitely unbounded, space is also inconceivable. Though both these contradictory alternatives are inconceivable, one or the other is yet necessary. So also with time. 1. *A parte ante*, as an absolute whole, is inconceivable. 2. Time, as an infinite regress, is inconceivable. 3. Time, as an infinite progress, is inconceivable. Thus much of time as a *maximum*. As to a *minimum* of time,

* See also *Victor Cousin*, the Founder of the Eclectic School of Philosophy, the greatest thinker of the nineteenth century, or, perhaps, any other century, in France. He wrote a most crushing refutation of the Lockian philosophy. He shows the notion or idea of space to be an *a priori* or necessary law of mind; thus, differing from Sir W.

remark :—A moment, either divisible to infinity ; or, composed of certain absolutely smallest parts. Both these alternatives are inconceivable. This grand principle is called "The Law of the Conditioned." The sum of what is taught by Sir W. on this matter is: The conditioned—existing between two opposite inconceivables —is, that which is alone conceivable or cogitable, *i.e.*, thinkable in strict sense, by us. The unconditioned is that which is inconceivable, incogitable, or unthinkable by us. The CONDITIONED, or the THINKABLE, thus lies between two extremes or poles of the human universe, or creation, *i.e.*, created universe, of thought; and these extremes or poles are each of them unconditioned, each of them is inconceivable or unthinkable, and each of them exclusive or contradictory of the other. Of these two repugnant opposites, the one is that of unconditional or absolute limitation; the other that of unconditional or Infinite illimitation. The one we may, therefore, in general call the absolutely unconditioned, the other the infinitely unconditioned; or, more simply, the absolute and the infinite; the term *absolute* expressing that which is finished or complete, the term *infinite* that which cannot be terminated or concluded. (See Lect. XXXVIII. and Appendix, "Metaphysics.") This is regarded as a philosophical doctrine, which is specially in harmony with the orthodox doctrine of the Deity. For, we only *know* what we comprehend. We may imagine or believe a thousand things we cannot strictly *know*. We *know* our own self-consciousness; perhaps, we *know* nothing else. But we *believe* in a universe of things outside our own self-consciousness. Thus, we *believe* in the Trinity—the Godhead; but we cannot *know* that august, all-glorious Being, philosophically speaking. If we know a part, or parts of anything, we do not know the whole unless we fully know all the parts of it; and, as Deity cannot be divided into parts, but must be known *altogether* to be known at all, we do not, speaking philosophically, *know* God; but, we BELIEVE in Him because His existence is evidenced to be necessary by our reason, consciousness, instincts, intuitions, &c., by the proofs of external nature (the *a posteriori* argument), and revealed to our *faith*, but to our *faith only*, in the Bible.

We now come to one of the most momentous and perplexing problems of philosophy—causality, and the application of the law of the conditioned to it. What, then, is causality? If we analyse our thought, we shall find that the expression, this or that *has a cause*, simply means, that as we cannot conceive any new existence to commence, therefore all that now is seen to arise under a new appearance had previously an existence under a different form. We are unable, on the one hand, to conceive of nothing becoming something, or, on the other, of something becoming nothing.* In order to

* This has nothing to do with our *believing* the Divine Revelation of Creation given by Moses.

the notion of causality, it is not necessary that we should know the particular causes of the particular effect. Brown's doctrine of causality being simply grounded on the expectation of the constancy of nature, is refuted by Sir W.* (See Lect. XXXIX.) The great defect of Brown's theory is that it excludes the idea of *necessity*. Before there could be any "constancy of nature" to give us "an expectation" of it, a cause was necessary both to produce nature and impress those very laws upon it which guarantee, to a certain extent, the "constancy of nature."

The application of the law of the conditioned in the question of causality is developed at length by Sir W. in the Fortieth Lecture on "Metaphysics." By a very brief account of his specific doctrine we shall close this article. Sir W. regards causality as a negative judgment, which results from mental imbecility, *i.e.*, the impossibility of our thinking the opposite of, that every event *must have a cause*. But how the doctrine of the conditioned accounts for this judgment we are unable to see from what Sir W. says, except it be our simple inability to admit or believe an event or a phenomenon to be possible at all without a cause, in which cause inherently exists the potentiality of effectuating the result we denominate an effect. The effect immanently exists prior to its production and manifestation in the universe by, but outside of, the cause in which it thus resides by immanence. We confess our inability to satisfy ourselves in regard to Sir W.'s doctrine of causation. Neither from him nor all the other philosophers he reviews, and apparently refutes, can we get a clear and satisfactory notion of causality.† We wish we could; but we give Sir W.'s conclusion about the matter: "The doctrine which I propose," says he, "is not exposed to these"—the prementioned—"difficulties. It does not suppose that the judgment of causality is founded on a power of the mind to recognise as necessary in thought what is necessary in the universe of existence; it, on the contrary, founds this judgment merely on the impotence of the mind to conceive either of two contradictories; and as one or other of two contradictories must be true, though both cannot, it shows that there is no ground for inferring from the inability of the mind to conceive an alternative as possible, that such an alternative is really impossible. At the same time, if the casual judgment be not an affirmation of mind, but merely an incapacity of positively thinking the contrary, it follows that such a negative judgment cannot stand in opposition to the positive conciousness—the affirmative deliverance, that we are truly the authors

* And with equal success by *Cousin*, in the examination of Locke's Essay, pp. 127—152.

† See Cousin's "History of Philosophy," pp. 125-156, where may be seen *the best account* of causality we have anywhere found.

—the responsible originators, of our actions, and not merely links in the adamantine series of effects and causes. It appears to me that it is only on this doctrine that we can philosophically vindicate the liberty of the will. . . . How the will can possibly be free, must remain to us, under the present limitation of our faculties, wholly incomprehensible. We cannot conceive absolute commencement; we cannot, therefore, conceive a free volition. But as little can we conceive the alternative on which liberty is denied, on which necessity is affirmed. And in favour of our moral nature, the fact that we are free is given us in the consciousness of an uncompromising law of duty, in the consciousness of our moral accountability; and this fact of liberty cannot be re-argued "—reasoned against and refuted—" on the ground that it is incomprehensible, for the doctrine of the conditional proves, against the Necessitarian, that something may, nay must, be true, of which the mind is wholly unable to construe to itself the possibility;* whilst it shows the objection of incomprehensibility applies no less to the doctrine of fatalism than to the doctrine of freedom. If the deduction, therefore, of the casual judgment, which I have attempted, should speculatively prove correct, it will, I think, afford a securer and more satisfactory foundation for our practical interests than any other which has yet been promulgated." (See Lect. XL.)

ALFRED CLAYTON.

ART. III.—THE CHARACTERISTICS OF CHRIST AS A TEACHER.

"NEVER man spake like this man!" was the exclamation of the rude officers who had been sent to seize on the person of Jesus, and who returned from their bootless mission awed and disarmed by the majesty of his words. "Abashed the devil stood, and felt how awful goodness is," is Milton's description of Satan in the presence of the archangel. Evangelist and poet have here alike touched a principle which must ever lie at the foundation of true moral power. The most potent and enduring influence over moral mind has always had its root in goodness, for goodness is in reality synonymous with the divine. It was the manifest presence of unalloyed goodness breathing in all the acts and utterances of Jesus, and sustained in its expression by appropriate intelligence and power, which awoke in his hearers the idea of his superhuman and mysterious alliance with heaven, an idea which found an imperfect expression in their declaration that he was a prophet.

* As *e.g.* absolutely bounded, or infinitely extended space.

Since the time that his wondrous words constrained the conscience of his audience into allegiance to himself, millions who have heard his teaching have seen in it such elevated beneficence, such unearthly purity, such marvellous truth, beauty, and power, that they have acknowledged it to bear the evident impress and signature of God. There have also been many who, from the theoretic difficulties the doctrine involved, have denied the proper divinity of our Lord, but who have nevertheless, confessed the superhuman purity of his teaching and the divine character of his morality; indeed, it is now matter of historic testimony that Jesus, though an unlettered and obscure Gallilean, has taken a deeper hold of the conscience and heart of man, and exercised a profounder influence over the progressive life and thought of the civilized world than any other man whatever. There is no subject which has engrossed the attention of modern thinkers more than Christ and the origin of Christianity. Vast stores of learning and unparalleled ingenuity (as in the case of Strauss, Renan, &c.) have recently been expended in rationalistic efforts to reduce Jesus and his religion within the known laws of historical development. But they have palpably failed. Jesus is unmanageable in the hands of speculative theorizers, and defies their categorization. He remains unexplained; the mysterious Man who appears from a Judean manger to dominate the mind of the world!

It is not our object in the present paper to attempt the impossible by offering any explanation of the superhuman in the person of our Lord, but to endeavour to bring into view some of the characteristic features of his teaching. Although the character, life, and work of Christ are so interwoven, and blended with his teaching as to substitute a unique and rounded unity, still, the subject must be approached on one side only at once, and be viewed in one of its several aspects. In the case of an ordinary man his teaching is often the simple expression of his *thinking*, and its value may not be necessarily affected by his personal character; whereas, in the case of Jesus, it would be difficult to say whether the truth he has taught us is more the result of his utterances, his work, or his character.

In the observations we shall offer on his teaching, therefore, we cannot leave entirely out of view these other matters with which our subject is connected and inter-related. We shall group our remarks under three points of enquiry:—what were the characteristic features in the *object*, the *matter*, and the *method* of the teaching of Christ?

The object or end which our Lord sought to realize was no less than the founding of a universal and eternal religion, which should gather a regenerated humanity within the sacred circle of an everlasting fellowship. Down to the time when Christ appeared, a

conception of such boldness, beneficence, and comprehensiveness seems never to have dawned upon the human mind. But even supposing the idea of a universal religion to have had an existence in the world prior to his time, yet the originality of Jesus will be seen in his conception of the essential elements of such a religion. The sublime task which Jesus set himself to accomplish included, in the first place, the creation of a *new moral idea.* The damaging elements in the prevalent moral standard of the Jews were its hollow externality, and its spirit of proud exclusiveness. He was a good Jew who was attentive to the minute and multitudinous externalisms of the law, who loved his own people and hated all the world besides. The essential spirit of the moral law had become entombed amid the cumbrous accretions which had gathered around it, and was scarcely visible in the national morality. In opposition to the externalism of Jewish morality, Jesus declared virtue to be an inward principle. In opposition to their proud exclusiveness he declared that principle to be universal love.

The moral idea of the Gentile world may be described as the heroic; the leading qualities of which are such as courage, strength, endurance. The moral standard of Jesus is equally different from this. The heroic qualities, as they were then understood, have scarcely a place in his moral system. In his system, the gentle and self-abnegating virtues are elevated into the supreme place. In his Sermon on the Mount he strikes the key-note of his moral scheme: "Blessed are the poor in spirit;" "Blessed are the meek;" "Blessed are the peacemakers;" "Blessed are the pure in heart;" "Love your enemies;" "Do good to them that hate you." Doubtless, a laborious research among the writings of the Platonists and Stoics might gleam a few aphorisms which may be set over against these sayings of Jesus. In their case, however, these appear only as strong gleams of light; whereas, the peculiarity of Jesus is, that he makes the principle involved in these moral precepts the centre and ground-work of his entire system.

When this spiritual ideal of moral excellence presented in the teaching of Jesus is distinctly apprehended by the conscience, the result is a perception of such inward moral discrepancy as to render the ideal practically unrealizable. The sense of inward depravity thus generated deepens into that awful feeling of moral helplessness which Paul expresses by the words, "sold unto sin." Jesus foresaw this result, and provided against it by making the second part in his grand programme the development of a *new moral passion.* This passion is not fully described when it is called the "enthusiasm of humanity." It is rather the enthusiasm of devotion, having its spring in the recognition of the paternal bond which unites us to the love of the heavenly Father—the mysteries deep of the human heart awoke by a voice from the deep of infinite love. The mere

sense of duty is unable to cast out evil passion, nor can it control the conduct when the passions are excited. The sense of duty, to become really operative in the human soul, needs to be vitalized and inspired by passion. While our moral ideal remains in the region of the intellect as a mere abstract conception it is practically powerless, but when ensphered in the heart it gathers around it our deepest emotional activities, and becomes a living principle, an all-absorbing passion of holiness.

Another part of our Lord's plan was the creation of a *universal brotherhood* among men—a brotherhood which should gather within its sacred circle the varied conflicting nationalities, and unite in a holy fellowship the rich and the poor, the down trodden and oppressed, the depraved and the lost of the family of man. Of this brotherhood, Jesus was himself to be the organizer and central figure. He was to gather around his own person the scattered peoples of the earth and cement them together in God—a temple of souls wherein should dwell the presence of the Divine Father. In short, it was to be the kingdom of God. Such a conception as this was as far beyond the exclusive and unspiritual ideas of the Jews as it was foreign to the thought of the most advanced of the Gentile teachers. Plato is reported to have said, "It is not easy to find the Father and Creator of all . . . and when he is found it is impossible to make him known to all." To the accomplished Celsus the idea of our universal religion appeared as an utter absurdity. Jesus, however, not only undertook to found such a religion, but to render it, in the highest sense, a brotherhood.

The foregoing matters are only constituent elements in one complete purpose, but they are each characteristic of Jesus, for no teacher had ever based his system on the moral idea of the Gospel, attempted to develop love into a governing moral enthusiasm, or thought of gathering all classes of men within the circle of a spiritual brotherhood.

Nor is the teaching of Christ less remarkable when we come to consider its matter. One of the most prominent and striking features is what we will venture to call its lofty egoism. He constantly projects himself into the foreground of his teaching, as the central point to which all its lines converge. He is his own subject, and the burden of his teaching was to manfest Himself. This is the more remarkable, since his life is confessed to be the most complete exemplification of meekness; and his character is unique in its reconciliation of these apparently opposite qualities. He calmly proclaims the startling doctrine of his identity with God. This was not, perhaps, at first explicitly stated in his teaching, but was always implied, and was the hidden cause of that impression of his authority so profoundly felt at the close of his Sermon on the Mount. In his conversation with Nicodemus he explicitly claims

to have descended from heaven, and to be still identified with heaven: "He that came down from heaven, even the Son of Man which is in heaven." In his recorded utterances this idea is reiterated again and again. When Peter recognised and confessed his divine character, he said, "Blessed art thou Simon; flesh and blood hath not revealed this unto thee, but my father." He speaks of himself as having "come out from the Father," as being, "in the bosom of the Father," as being "one" with the Father. When Phillip said to him "Show us the Father," he replied, "Hast thou not known me, Phillip?" "He that hath seen me hath seen the Father also." This astounding doctrine of his spiritual identity with God is fundamental and essential in the teaching of Jesus, and it was by this doctrine only he could obtain the requisite moral courage for the erection of the kingdom of God.

On the other hand we find him applying to himself a title by which he seems to imply that He was in some special sense identified with the human family. The designation "Son of Man" occurs sixty-nine times in the course of the Gospel history; and in each case it is used by Jesus in describing himself. In this we have expressed his identity, not with the Jews, or any class or section of men, but with the race. Thus we have before us the two sides of the self-declaration of Jesus. He is the embodied representative of God and the true representative man. By thus creating the conception of his mediatorial position, He prepared the way for the presentation through himself of certain truths which were essential to the attainment of his purpose.

From this marvellous and strikingly original doctrine of our Lord logically followed the presentation of himself as the *embodiment of the true moral ideal.* The moral ideal thus receives at once that divine enshrinement required to command the homage of the soul, and the sensible manifestation needed to render its conception definite and its realization practicable. It was not for Jesus to remain satisfied with a mere verbal expression of his moral conception. He would give it to the world, in living form, in his own person. To the momentous question, "What shall I do to inherit eternal life?" he was able to say as the climax to his answer, "Follow me." The path to moral perfection is opened through a single principle—dovotion to himself.

We now come to ask, What was the specific truth which Jesus used for the development of the moral passion he purposed to create? This being the heart's response to the love of God, it could only be awakened by a definite presentation of that love. Hence Jesus proposes himself to our affection and faith as the *embodiment of the Divine affection.* Although the doctrine of the Divine spirituality is distinctly declared in the teaching of Christ, yet this is a doctrine to be apprehended by the intellect only; and

the mere intellectual conception of an infinite spirit is powerless over the heart. The same is true of the abstract idea of infinite love. The idea of an infinite essence or principle, unfixed by any sensible object, around which the thoughts can gather and the affections repose, speedily evaporates from the mind, leaving only an infinite vacuity, with nothing on which even faith can permanently repose. What no verbal description could adequately portray, what no symbolism could properly represent, and no abstract reasoning could possibly reach, Jesus undertook to accomplish. This was no less than to set before the world an apprehensible, approachable, and adequate impersonation of the character of God. He is himself the exclusive Revealer—The Personified God. No man, says he, "knoweth the Father save the Son, and he to whomsoever the Son shall reveal him." "I and my Father are one." "He that hath seen me hath seen the Father also." "From henceforth ye know the Father and have seen him." The love of God, then, is to be read in the biography of Jesus—in his voluntary humiliation, his beneficent acts, and in that crowning act of self-abnegation, his vicarious death. "God so loved the world that he gave his only begotten Son."

It has been thought by some that the evangelic doctrine is not present in the teaching of Jesus; but this is a great mistake. It is ever there; only dig deep enough, and in the hidden substratum of his discourses will be found the evangelic principle. The whole doctrine is there in its real spring—its living germ. But the full volume of the evangelic doctrine could not be unfolded in the utterances of Jesus; is could only be fully understood when his life had closed and he had ascended up whence he came. The great drama needed to be acted out. When He, "the Spirit of truth," was come, the forgotten sayings of the Master should be brought to remembrance, and their deep significance unveiled. Only then should the full-orbed light of gospel truth arise upon the world, and the full force of the evangelic impulse be felt. It was only when the mystery of love had been unfolded that the glorious fact was realised that "God was in Christ, reconciling the world unto himself," that the love of Christ awoke in the hearts of his disciples the all-constraining passion.

There are, however, passages in the discourses of Jesus in which he clearly points to himself as the fount of the true regenerative Spirit. "If thou hadst known the gift of God, and who it is that talketh with thee, thou wouldst have asked of him, and he would have given thee living water." "If any man thirst, let him come unto me and drink." "He that believeth on me, out of his belly shall flow rivers of living water. This spake he of the Spirit." The Spirit which Christ breathes forth awakes in the heart the same moral disposition—the same holy enthusiasm which animated himself.

This declaration of himself as the embodied image of the invisible Father is the grand original characteristic of the teaching of Christ. By it he undertook to organise a kingdom, wherein the brotherhood of man should be realised, and the whole family lifted into the conscious embrace of the heavenly Father's eternal love.

Among the characteristic qualities in our Lord's method of teaching we are struck by his *spontaniety*. He did not adopt the traditional method of the scribes, which was distinguished by grounding itself on the authority of others. Jesus never grounds his teaching on the human authority. He announces it as coming immediately from himself. He never adopts the method of the philosophers who draw out principles from a collation of facts, and build up their teaching by a process of induction. He dictates; does not argue; does not attempt to base his teaching on groundwork of reason. He refers his hearers to his miracles as his ground of authority. He speaks in aphorisms, delivered direct from the fountain of his own mind. His light was in himself, and shone spontaneously. He was truth, and the truth broke forth.

Another remarkable feature in the teaching of Christ is his *spirituality*. There is in him the deep insight which reveals the spiritual unity underlying all visible existence. In his teaching God, the moral law, true religion are essentially spiritual, and under his touch the familiar appearances of nature, the most ordinary events and surroundings of daily life become instinct with lessons of the deepest spiritual significance. Ever and anon, by a single stroke, he lays bare some unseen line of moral analogy running between external nature and spiritual truth. This deep spiritual insight is the explanation of his habit of raising a discourse from any event or object which chanced to be before the mind of his hearers. The frequency and beauty of his parables are to be referred to the same cause. Jesus is never at a loss for a text; the lilies of the field, the fowls of the air, the thorns and the fig tree, the sower and the seed, the shepherd and the sheep, the fisher and his net, all arise to his service, and become the vehicles of spiritual instruction. The commonest rural images received a divine meaning, and became clothed in a halo of unfading beauty. Jesus, by his intense spirituality, has spiritualized life, and his parables have linked by lines of unfading light the most familiar external objects with the unseen and the everlasting. Under the touch of Jesus, nature became vocal, and uttered forth God.

Again, we are struck with the marvellous aptitude our Lord possessed of adapting his teaching to his audience. He spoke to men in varied states of intelligence, in varied states of mental preoccupation and moral sympathy. Now in some private retreat he addresses some single listener or a few select disciples; now amid surging crowds, swayed by prejudice and passion, he speaks to men

sunk in ignorance and depravity: and again he is beset by men wrapt in self-complacency, and animated by the intensest hatred to himself, seeking to entrap him by subtle questions. Yet he is never disconcerted, never thrown off his guard, never betrayed into any sign of weakness or hesitation. He never makes a mistake; is always ready with the right thing at the right moment. He is never taken by surprise; is always prepared for every event as it rises, and meets every man on his own plane with the truth adapted to his comprehension and requirement. This striking perfection of appropriateness is a distinguishing feature in the teaching of Jesus which places him quite beyond the category of all other teachers.

Another noticeable feature in the teaching of Jesus is his *reserve*. He never conveys the impression of having said all he knows. He speaks in brief apothegms, which suggest but never exhaust a subject—bright jets of imperishable light set in the canopy of truth, which reveal the immeasurable deep that lies unexplored beyond. Out of regard to the present capability of his hearers, he seems to draw a veil over the burning deep of his thought and to hold in the effulgence of his light. "He spake the word unto them as they were able to hear it." "I have many things to say unto you, but ye cannot hear them now." In this considerate reservation of Jesus, who bears for his people the awful burden of truth, we have suggested to us the vast possibilities, the indefinite progressiveness opening on the path of Christian discipleship: "Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these."

Again, we find that Christ as a teacher is characterised by the sublimist *moral courage* and the most *unflinching faithfulness*. He puts himself alike in antagonism to the prejudices and errors of his friends and his foes. He never tacks about to catch the breeze of popular favour, nor seeks to take advantage of the national aspiration after a temporal Messiahship. He is never found courting applause; never seeking to gain adherents by any modification of truth. He moves among the people as an embodied conscience, pronouncing against evil wherever it is found. Neither the privileged circle of discipleship, nor the dignity of earthly power, is any protection against his faithful rebuke. Wickedness, when allied with power, is rebuked by him with all the more severity. The hollow hypocrisy of the proud and dominant Pharisees drew down upon them the scathing lightning of his most terrible denunciation, revealing by its lurid gleam the awful abyss of their retribution. "Woe unto you Scribes and Phrrisees, hypocrites! How can ye escape the damnation of hell?"

Here we must not overlook another quality which is ever-present in the teaching of Jesus—its deep *human sympathy*. Among the

attributes of our Lord's character, the depth of his sensibility and tenderness is one of the most manifest and striking. This quality breathes throughout his teaching a living inspiration. Nor is there any inconsistency between this and the apparent harshness to which we have before referred. It is only those natures possessing the deepest and holiest affection that are capable of the intensest antipathy to evil. Our Lord's indignant denunciation of oppression and wrong is only the necessary outcome of sympathy for the suffering and oppressed—the lightning flash of love, when confronted by wilful, persistent wickedness. This deep, human sympathy, with its attendant susceptibility of kindling into melting tenderness, or flashing in fiery rebuke against evil, is an essential quality in any teacher who would command the affection and moral esteem of mankind. This quality is seen in Jesus in its highest degree of perfection. We find it exemplified in his whole career, from the time he announced himself annointed to "preach the gospel to the poor, to heal the broken-hearted, to open the prison doors to them that are bound," down to that pathetic climax of suffering love, his prayer upon the cross, "Father, forgive them, for they know not what they do!" His blessing little children, his inimitable parable of the prodigal son, his weeping at the grave of Lazarus, his treatment of the woman taken in adultery, his tears wept over Jerusalem in view of the impending doom coming on his country, his treatment of Peter after his denial—these are only some illustrations of the all-penetrating sympathy and tenderness which throw a divine halo around all his utterances.

We should not, perhaps, omit to notice his occasional practise of *symbolising*, if we be allowed the expression, enforcing his most solemn lessons upon his disciples by some outward, sensible act. When they were contending about the most prominent places in his kingdom, he placed a little child in their midst, to illustrate and emphasize his description of the essential spirit of his religion. When the hour of the Master's separation from his disciples was approaching, and they were met to eat the passover together for the last time, he gave to them the bread and the cup as his body and blood to enforce the paramount truth that He was their life. The supper being ended he took water and washed their feet to enforce by his own example his last solemn lesson of humility and brotherly love.

We have thus glanced at what appear to us some of the leading features in Christ as a teacher. We do not say that none of the qualities to which we have referred were ever seen in any other man. But it was the privilege of Jesus to present to the world such a combination of all the highest characteristics of a teacher, as to stamp him emphatically the Master—the great prophet of humanity and teacher come from God. There is none to whom

the world owes so much. Its divinest ideal, its holiest inspiration, its mightiest progressive impulse, its glorious hope for the future, have been given by him alone. There is none who has come to us with such high credentials, such profound truth, such kindly views of God—none who so unfolds to us the significance of life, breathes such calm satisfaction into the soul, or sheds so bright a radiance across the deep of death. Let us, then, gladly sit at his feet, and hear the "gracious words that proceed out of his mouth." W. G.

ART. IV.—THE RESURRECTION OF BELIEVERS MADE SURE BY CHRIST'S RESURRECTION.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. iv. 14.

THIS is part of a sublime section of Scripture which lays down the order of a grand event, closely connected with the final judgment. The whole passage is of the consolatory kind. It was written for comfort, to soothe the perplexed and troubled minds of the Thessolonian Christians, who were under misapprehensions concerning their deceased friends. The second Advent was a subject of rumour and speculation at that early period, as it has been at several times since, we think, to very doubtful profit. These perplexed Christians imagined that their deceased brethren would be at a disadvantage when the Lord should come, not being in a state of readiness to join him like those who might be living at the time. They evidently expected that the time was near. To disabuse their minds, the writer unfolds a mystery granted to him by special revelation, assuring them that it was no loss to be dead at Christ's coming, and consequently no gain to be alive. Those who shall be found alive to welcome the coming Saviour will not take the start of their sleeping brethren. The living members of the Church will wait till their dead brethren are risen and arrayed for the occasion. Then they will ascend in one vast company to meet and hail the Bridegroom-Judge. So the dead will not be left behind, but will have equal privilege with those who are alive at the Advent. Our text occurs as a part of this disclosure, which was then made known for the first time. The same mystery is shewn to the Corinthians. But this Epistle was written before Paul wrote to Corinth. Compare 1 Cor. xv. 51, 52.

The verse on hand sets forth one main thought, namely, that

Christ and his people are one, and that their resurrection is involved in his. We ask attention to

The clause concerning faith. "*For if we believe* that Jesus died and rose again," &c. Just as it stands here expressed, it seems to make the resurrection of dead saints dependent on the faith of living saints. *If we believe*, God will produce this effect. It cannot mean this. He will do it whether we believe or not. The logical consequence hinges not upon faith, either theirs or ours, but upon the fact stated, that Christ died and rose again. We might drop the words about believing, and leave the argument in its full force. "For if Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Or, which is perhaps better, we may supply a clause as understood though not expressed. Paul's elliptical habits as a writer will warrant us in throwing in a supply of words. We would read it thus—"For if we believe that Jesus died and rose again, *we must also believe* that even so them which sleep in Jesus will God bring with him." To preserve consistency in our faith, we must believe the future resurrection of the dead in Christ. If we do not we must give up our faith in the record of his personal resurrection. If the one thing has taken place, the other will, in its time, become sure fact. Our belief of the one obliges us to a belief of the other. Our faith, then, has nothing to do with raising the dead at the last day. What the apostle meant by naming our faith is, that we must keep it uniform and in fair proportion. Believing, as we do, Christ's victory over death, we must believe that his adherents shall share with him. If we accept the active cause, we must not doubt the effect. It may be said that the one is history, whereas the other is but prophecy; the one is ascertained fact, past and done, the other hangs upon futurity, and bears about it an air of unreality. Admitted. But there is nothing contingent about it. It is as certain as its causative and procuring fact which is past. The only difference between them is that the one is past, the other is future. In point of certainty they are equal. Anyone who chooses to doubt the resurrection of the saints at some remote period must in reason doubt the fact of Christ's personal resurrection, and set himself to the task of shaking the foundations of history. Accepting the doctrine of Christ's relation to his people, and admitting the fact that he is risen, there is no escape from the desirable conclusion that they also shall rise again. The one is involved, secured, and certified in the other beyond the possibility of failure. "For if we believe that Jesus died and rose again, *we must also believe* that even so them which sleep in Jesus will God bring with him."

Your faith or unbelief will not affect the general event. All it can do is to affect your personal interest in it. If you are to have

a joyful resurrection at the last day, with all that are departed in the true faith of his 'holy name,' you must be one in spirit and character with that noble company. See to it, therefore. Use holy diligence. Put your Christian character past all doubt. Then you need no more fear the time for laying down in the dust than a weary man dreads the couch on which his tired body has to find repose.

"*If* we believe that Jesus died and rose again." There is nothing indecisive or doubtful in this "if." We do believe. Paul and the Thessalonians believed. Since their time thousands of thousands have believed. It is just a logical or hypothetical *if*, as though he had said, "Put it so, reckon it as an accepted fact, then the inference follows with full certainty." The foundation fact holding good, the expected issue cannot fail. We believe Christ's resurrection. Like many another historical fact, it has been reported to us, and is accepted on the strength of adequate testimony. It is a thing we *believe*. Much of our knowledge is nothing else than faith. We believe things rather than know them. Yet our faith has a basis. It rests upon a sound bottom. We have not created our creed by the exercise of a lawless and luxuriant fancy. Our faith comes into existence in a legitimate way. It comes by hearing, and hearing by the Word of God. We take the same course about this as unbelievers take in other matters. When a narrative is submitted to us, and it bears the air of truth and likelihood, the tellers being persons of known character for veracity, sane, sober-minded men, who have no by-ends or sinister purposes to serve, we are bound to receive their testimony. If they not only gain nothing by declaring the affair, but actually lose reputation, position, and public favour, and still persist in their depositions, where would be our rationality if we did not believe. We do believe. Blame us who will, we believe. On those who count us credulous and irrational, we throw back the scornful charge, and demand of them a reason why they do not believe. How many other things they believe on less than a tithe of the evidence we have for this! There is no history extant better substantiated than that of Christ's resurrection, if indeed there be any that can match it in strength of proof. That he died cannot be reasonably doubted. Contemporary history confirms that he was reported to have died in a public manner. Was it a mere appearance? His enemies took care that he died. He was scourged and crucified, and fainted beneath the burden of his own cross, which, by the custom of civilized barbarians, he was made to carry. For several hours he hung bleeding on that cross, and died sooner than his vile companions who suffered with him. The officers of the crucifixion were so sure that he was dead that they spared themselves the trouble of breaking his legs, a

device they had recourse to, to expedite the work of death. To make sure of his death, as his legs were not broken, a soldier rudely thrust his spear into his side, lest some remnants of life might linger there. This was followed by the magistrate's careful enquiry. When the wealthy Arimathean begged leave to give the body honourable burial, Pilate wondered how he could so soon be dead, and only gave his sanction after receiving assurance of his death from the chief executioner who was responsible. There was no fear of his friends obtaining the body till life was extinct, and no danger of their burying him alive. Then his burial was no secret. His enemies knew the place. They were under great solicitude, and exercised much precaution against clandestine proceedings. So they had the sepulchre barred up with a great stone, sealed with the governor's signet, a seal which none could break without being liable to a heavy penalty. Besides, a chosen guard of stalwart soldiery was set to watch the tomb. Less might have sufficed, considering that his adherents were neither numerous nor brave. Omnipotence baffled these needless and vain preventions. Before sunrise on the third day the place where he had lain was vacant. The orderly folded linen showed that he had retired without strife or haste. None of his friends saw him rise. It was not needful, as they saw him risen. He held meetings with them for nearly six weeks afterwards, and gave them every proof of his identity, allowing them to handle his person and examine his hands and his side. So well satisfied were they with these infallible proofs, that they became inspired with superhuman courage, and braved the wrath of mob and magistrate in preaching his resurrection. Yet sceptical men cry shame on us for believing their testimony! The shame is theirs for disbelieving. We have nothing to blush for. If we must not believe so well authenticated a narrative, we protest against any person believing anything upon testimony, and pronounce all history to be unreliable rumour.

Before we take up the conclusive inference deduced from the fact stated, we invite attention to

The description given of deceased saints as contrasted with what is said of Christ. The death of Christ is differently described from that of his followers. There is no attempt made to mollify his death. It bears its naked name. He *died* and rose again. But do his followers *die* and rise again? No! The writer casts about for a softer expression. He covers the harshness by drawing upon the stores of sacred rhetoric, and adding the name of Jesus to an Old Testament emblem. Christians "sleep in Jesus." If we can believe death to be but a sleep, we shall be better reconciled to it, whether it comes upon us or our friends. Sleep is what we are used to and familiar with. To the weary and exhausted it is a welcome boon. When we see them yield to it, we pronounce them

happy, for we expect them to awake again invigorated. To regard death in this light we want the aid of faith. If our minds are ruled by mere sense, the difference between sleep and death is considerable. The one is brief, the other is extended; the one is beautiful, the other soon becomes unsightly; the one has the warmth of comfort, the other is cold as clay. We can awake the sleeping by a word or a touch, or, if the sleep be deep, by a ruder appliance. On the dead we can make no such impression. There is no ear to appeal to, and no voice to reply. Still faith holds it to be but a deeper sleep. It may be long, but the awaking is sure, and the manner of life to follow is noble and exalted, liable to no decay—a life in which even temporary sleep forms no element. Moreover it only *is* the body that slumbers. All the while it lies in torpor and decay, the soul careers in full consciousness and vigour.

Observe, then, the contrast between Christ and His people. Though similarity of condition is the idea laboured after, how studiously a difference of expression is sought. He *died*—they *sleep!* Why not say, He slept and awoke, therefore they sleep and shall awake? Or, if he will speak of dying, why not say He died and rose again, therefore they have died and shall rise again? Why not preserve uniformity of expression? Why make a difference in *their* favour, which in some sense was more appropriate to Him? It would have been more suitable to say that he slept, considering how short a time He was in death's power. The saints keep their graves for centuries, whereas death lost his hold of Christ in less than three days. The Prince of Life shook off His prison dress before corruption had time to act on Him; whereas, His followers remain in long captivity. The time being considered, sleep would have been the proper term to use about Christ. But this would have been too soft a word to agree with the purpose to be accomplished. For our substitute and champion, who came to adjust what was wrong between us and God, there can be nothing short of death—a full death—death in its fullest sense, in its entire weight and bitterness and strength. For Him there was no mitigation, diminution, or abatement. "He died unto sin once." The death which was expiatory, and of value to purchase life and peace for the guilty, must be severe and entire, without limitation or discount. Such a death was His. The stroke falls on His followers more lightly. Why? Because it fell on Him so full. He *died* that they might *sleep*. He obtained for them that privilege. So some would have it rendered, "Them which sleep *because of Jesus*." The virulence of death is gone. The tyrant has lost his goad, the wasp its sting. The Saviour drank the death-poison out of the cup, and left us for our part just a sleeping potion, which we may drink off in confidence as having no deadly harm in it. Even when the death of a saint is of a violent nature, it is still

only going to sleep. When Stephen yields up his life under a shower of stones, he prays for his enemies and falls asleep. Such is the difference between the death of Christ and that of His people. His deep suffering makes the difference in their favour.

We come now to the necessary connection between His and their resurrection.

If we ask, Why should they be raised? the answer is, because He was raised. If we carry the question deeper, and ask why their resurrection should lean upon His, and grow out of it, the answer is, *because He is a public man, and representative.* The resurrection of a private individual would be no ground of argument and no source of comfort. We could build no sure hope on the fact of an ordinary person being raised from the dead. It would prove the possibility of a general resurrection, but nothing more. We might say, "One man has been raised, others *may* be." But Jesus stands so related to us, as our substitute and surety, as our undertaker and covenantee, that we are entitled to the benefit of His conquest over death. In St. Paul's writings He is accounted as holding the same kind of relationship as the first man, and is called by the same name. We know that Adam acted for more than himself. When he violated the law he was under, he involved in a serious amount of harm those to whom he was publicly related. The converse of this holds true of Christ. He acted on behalf of all who had trusted in Him, and of all who would trust in Him. He was a Head of men. Adam is called "the figure of Him that was to come." Rom. v. 14. The force of the figure lies in this, that they both involved others in their conduct—the one for ill, the other for good. So the representative name is common to them both. It occurs in a passage bearing directly on our subject. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit . . . The first man is of the earth, earthy; the second man is the Lord from heaven." 1 Cor. xv. 45, 47. The one Adam opened a door at which death entered; the other has opened the door of life, through which all His followers shall pass. Their participation in His resurrection is set forth by various means. It was shown by

The law of first fruits. In the Holy Land, harvest was initiated by a significant ceremony. It was a custom—yea, a divinely-instituted law—to take the first cut of corn to the Temple as a sacred sheaf. That sheaf was waved by priestly hands towards the four cardinal points, and then set down there as a guarantee of the harvest. It was a fine sample of corn, ripe and full and good, taken from the best part of the field. It was more than a specimen. It was a pledge and security. The assurance sheaf being accepted, the entire harvest was as certain as if it were already in stack or storehouse. Christ is our peerless sheaf. "But now is

Christ risen from the dead, and become the first-fruits of them that slept," &c. 1 Cor. xv. 20-23. Our share in His resurrection is shown by

Family relation. Jesus is our kinsman, the hope and help of the family. We were sunk in poverty and misery, and covered with guilt and shame. No one could redeem his brother, nor give to God a ransom for himself. In this decay and ruin of the house a child was born. There appeared a son of more than mortal mould, destined to become the life and salvation of the family. He was not a common brother, one of the mass and undistinguished, but the Elder Brother, the First-born among many, bearing the weight of the household, and lifting it out of its thraldom. Read Heb. ii. 9-15.

Much *figurative allusion* enriches this argument. He is the head of the Church. Will he suffer the members to be under the dominion of death? A living head and dead members would be an incongruity. He is the Root and Trunk of the Church. Will he allow the branches to lie under the blight of corruption? He is the husband of the Church. Will He not endow the Bride with glorious life, and exalt her to sit by Him in heavenly places?

Many *plain declarations*, wanting literary adornment, affirm this argument. "Because I live ye shall live also." John xiv. 19. "When Christ who is our life shall appear, then shall ye also appear with Him in glory." Col. iii. 4. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi. 19. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11.

The closing words of the verse, "will God bring with him," point out the second coming of Christ, which we regard as identical with the final judgment. We are cognizant of the fact that another interpretation is held, and held, too, by some distinguished for learning and critical thought. But we prefer the more sober and general view, that the final adjustment of human affairs is indicated. In the two letters to the Thessalonians it is uniformly called his "coming." "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his *coming?*" Chap. ii. 19. "To the end he may stablish your hearts unblameable in holiness before God, even our Father at the *coming* of our Lord Jesus Christ *with* all his saints." Chap. iii. 13. So chap. iv. 15. The second epistle keeps up the same word and the same notion of the saints being *with* him. "When *he shall come* to be glorified in his saints, and to be admired in all them that believe . . . . . in that day."

2 Thess. i. 10. "Now we beseech you, brethren, by the *coming* of our Lord Jesus Christ, and by our gathering together unto him." 2 Thess. ii. 1.

On that day of review and exhibition the saints will be held up to universal admiration, and be crowned with honour. They will be taken into the judgment as assessors. "Do ye not know that the saints shall judge the world?" 1 Cor. vi. 2. "Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15. The saints will be *with* Christ in the judgment, and afterwards *with* Him in heaven, realizing His sacerdotal prayer, "Father, I will that they also whom thou hast given me be *with* me where I am, that they may behold my glory which Thou hast given me; for Thou lovedst me before the foundation of the world." John xvii. 24. Such honour is reserved for the saints.

What about the wicked? Do they sleep? Will they wake? What will their condition be? Serious questions these, which may be answered from other parts of holy writ. Our text takes no notice of the impenitent. It is concerning the saints, who are pre-eminently the "children of the resurrection." The wicked sleep, but not in Jesus. They will have an awaking time, but they will awake to a sad heritage "to shame and everlasting contempt." "He that hath ears to hear, let him hear." May every one that hears fear and awake to righteousness. Amen. T. G.

Art. V.—THE IRISH PRIESTHOOD.

IRELAND is the stronghold of Popery. Whilst Father Grassi and many other Roman citizens have publicly avowed their faith in the Bible as the Word of God, and are zealously labouring, amidst perils, to emancipate their country from the tyranny of the Pope's supremacy, the Irish priesthood are strenuously endeavouring to suppress the circulation of the Scriptures amongst the people, and to maintain and extend the Italian Pontiff's jurisdiction in that part of her Majesty's dominions. During the celebrated trial of "O'Keefe *versus* Cardinal Cullen," the Cardinal was asked, "Has the Pope direct and immediate jurisdiction over all the Catholic Churches in the world?" To which his Eminence replied, "Ever since our Lord said to Peter, 'Thou art Peter, and upon this rock I will build my church,'

until the Vatican Council of 1870, it has been true that the Pope has full power of jurisdiction over the entire Catholic Church." He also explained that the Congregation de Propaganda Fide manages the ecclesiastical affairs of Ireland as part of the British Empire, and therefore as a *Missionary country.* In countries where the statute law of the realm prohibits the Pope's *civil* JURISDICTION, he claims authority to wield *spiritual* DIRECTION. He, therefore, possesses complete control, through means of the priesthood, of the conscience of all the Roman Catholic subjects of those states; and his supremacy is virtually as great with them as if he were recognized by law as the temporal sovereign. This is strikingly exemplified in the intense opposition of the Irish Hierarchy to the schools in connection with the National Board of Education, and to the Queen's Colleges. The priests discovered that an enlightened education diffused amongst their flocks interferes with the ignorance and superstition on which their rapacity is glutted and their tyranny maintained. The Pope, as Spiritual Director of Ireland, issued a bull denouncing the schools and colleges as "godless," forbidding every good Catholic, as he values his eternal salvation, not to permit his children to attend the schools or colleges. The benign intentions of the Queen and Government of England towards Ireland are frustrated, and the colleges in Cork and Galway are rendered comparatively useless to the Catholic portion of the nation for whose benefit they were specially intended. The defeat of the Gladstone Ministry in March last (1873), on the Irish Universities Bill, was an additional evidence that the spiritual supremacy of the Pope was as great as if the statute law of England had recognized his civil jurisdiction in Ireland. The slavish subserviency of Irish Romanists to their priests is, to many Englishmen, an impenetrable mystery. The people's profound ignorance of the doctrines of Scripture, and the debasing thraldom of the confessional, untie the Gordian knot, and are the primary causes of those almost insurmountable difficulties encountered by those who attempt to evangelize Ireland. As the Anglican Ritualistic Clergy are making strenuous efforts to introduce the Popish confessional into the Church of England, and as it is a matter of vital importance that the laity—especially fathers and husbands—should clearly understand the true nature of this gigantic evil, which threatens to sap the foundations of the glorious Reformation, and to rob this great and mighty nation of the civil and religious liberties, purchased by the blood of our renowned forefathers, I shall briefly describe what "AURICULAR CONFESSION" is, as taught and practised by the Romish priests.

The Church of Rome affirms that God does not forgive sins directly, but that he has delegated to the different orders of the

priesthood the power of forgiveness; so that God forgives those only whom the priest has forgiven. This absolution is obtained through the penitent confessing all his most secret and deadly sins, enumerating each singly, and stating explicitly how often each one has been committed. He must also state the times, places, and circumstances of their commission, and the persons in any way connected with their commission. To enforce and maintain entire submission to this despotic and immoral scrutiny it is affirmed, that "in the confessional the priest bears not his own person, but the person of Christ;" and, as divinely-appointed judge, he must have all the sins of the penitent fully made known to him, so as to award the just amount of penance to those whom he absolves. We earnestly solicit the attention of our readers to the following propositions:—

1. AURICULAR CONFESSION IS UNSCRIPTURAL.—None of the apostles ever sat in the confessor's chair. There is not a single reference in the Acts, or Epistles, of the apostles to their exacting from individuals any private confession of their sins. In no instance did they ever pronounce upon the converts to Christianity the words—"Ego te absolvo"—*I absolve thee.* They never exercised the functions of a judge to bestow or withhold absolution. They never subjected penitent sinners to a secret examination of their thoughts, words, and actions. They did not inculcate the practice upon the three thousand penitents who sought salvation on the day of Pentecost. If "auricular confession" was a dogma of the New Testament churches, and occupied so prominent a position in the apostolic times, as it holds in the Romish Church, surely the Scriptures would contain an explicit announcement of the practice. But they convey no such declaration. The absolution unfolded in that commission by which the apostles were authorized to subdue the earth's vast territorities to the righteous sceptre of Immanuel is thus expressed—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." (Mark xvi. 15, 16.) In virtue of this commission the apostles offer pardon and eternal life upon the ground of faith in the gospel. They make no reference to private and secret profession of sins to themselves or to any other pastor; nor to priestly absolution and penance. With one voice they ever and anon proclaim salvation to a lost world by faith in Christ: "Through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which they could not be justified by the law of Moses." (Acts xiii. 38, 39.) The apostles in the sacred Scriptures declare with absolute certainty, upon the authority of God, that all who repent of sin and believe on the Lord Jesus, no matter how great their sins have been, shall be saved; and that all

who do not repent and believe, no matter how numerous the religious rites and ceremonies which they have observed are, shall perish. This is the true meaning of the power of the keys with which the apostles have been invested.

Two texts of Scripture are quoted by Romish writers and controversialists in support of penance and priestly absolution. "He breathed on them, and saith unto them, receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose sover sins ye retain they are retained." (John xx. 22, 23." The Romish interpretation of this text is a mere fancy; for there is no reference to the successors of the apostles having been invested with their power. And suppose the apostles were invested with the power of absolution in the sense alleged by the Church of Rome, this would not prove that the priests were their successors, and authorised by this commission to exercise their power. But the apostles, as apostles, have no successors, and, therefore, neither Pope, prelate, nor priest, has any part or inheritance in this commission. The other text frequently quoted in proof is James v. 16: "Confess your faults one to another, and pray one for another that ye may be healed." The doctrine of private confession to a priest in order to procure priestly absolution is not so much as hinted at in the verse. The priest is here taught to confess to the people when he does any of them an injury, as they are directed to confess to him any offence they may have committed against him. The truth enjoined in this text is—he who does another an injury is not to persevere in justifying his wrong-doing, but to confess his fault to the injured person so as to obtain his pardon, and to make whatever apology or restitution the nature of the fault requires. It is almost certain from the phrase—"he shall be healed" that the apostle is referring to special cases of sickness miraculously inflicted upon wrong-doers. A restoration to health of the transgressor is here promised, on his confessing his fault to the injured party, and thus procuring his forgiveness. In the age of miracles God sometimes visited transgressions with special afflictions. Paul informs the Church of Corinth that some of their members on account of their sins had been visited with sickness and death." "For this cause many are weak and sickly amongst you, and many sleep." (1 Cor. xi. 30.) Auricular confession has no foothold in this text.

2. THE CONFESSIONAL IS DESTITUTE OF ANTIQUITY.—Spanheim's "Ecclesiastical History" shows that private confession, instead of public confession of penitence before the assembled congregation, was best enjoined by Pope Leo the First in the *fifth* century. This was the germ of the Confessional. Pope Innocent the Third, in the thirteenth century, first sanctioned as a dogma of the Romish Church, as essential to salvation and absolution, "Auricular Confession." It is, therefore, an innovation, and a human *excresence unknown* to the churches of the apostolic ages.

3. THE CONFESSIONAL ENSLAVES THOSE WHO PRACTISE IT.—The position to be assumed by the penitent is most abject. The "Catechism of the Council of Trent" directs the "penitents to confess with their face towards the ground, prostrate at the feet of the confessor, with their heads uncovered, and arms stretched out as supplicants." The "Manual of Catholic Piety" directs "penitents to cast themselves at the feet of the confessor." Can anything be more degrading to a man than this servile prostration at the feet of a fellow-mortal?

But the subjects of conversation are still more calculated to enslave those who frequent the confessional. The priest becomes master of the conscience of the penitent. He is in possession of all his propensities, weaknesses, passions, and crimes. Henceforth the penitent can never look his confessor in the face, and is under his direction and control. The manly, upright, independency of principle and character which distinguishes the Christian in a free Christian country is extinguished in the bosom of the man who is duped to attend the confessional.

The servility is still further apparent in the case of a young lady, who from infancy has been taught to believe that the priest stands in Christ's stead, and that her salvation can only be obtained through his absolution. She is solemnly charged not to conceal any of her most secret sins of lust, pride, anger, &c.; for by doing so her confession is rendered void, and she increases her guilt and condemnation. And should her mind reel under the mighty effort to recall all the incidents connected with the thoughts, wishes, and desires of her past history, the priest assists her with searching and indelicate questions, that he may drag forth any of her tenderest secret emotions which appear to be concealed or forgotten. Her answer to each question must be "nuda, simple, et aperta;" —"naked, simple, and open." As this secret catechising is repeated at certain periods of her life, the priest soon acquires accurate knowledge of her character. He becomes perfect master of her reputation, her peace, and her intentions for the future. His pardon being absolutely necessary to her salvation, it is obvious he can make his own terms on which he will grant her absolution. His commands, whatever these may be, she must obey, else he refuses to absolve her, and then her soul is lost. This young lady is, in reality, the priest's slave, as the confessional has placed her completely in his power. Order what he may, she is bound to obey, for his command is the voice of God. Will Englishmen who are members of the Established Church consider, before they permit their wives and daughters to visit the confessional of the Ritualistic clergy, the solemn question, "What if the confessor be a Jesuit, and should prove a villain? The lady whose conversion is referred to in the article, "Popery in Ireland," which

appeared in the AMBASSADOR for August 1873, informed the writer that on one occasion, previous to her marriage, she was forced to strike her priest a violent blow on his face with her clenched fist to repel a freedom he indicated whilst closeted in secret with him.

If the penitent be a young lady of rank and wealth, the priest will endeavour to persuade her not to marry, but to enter some neighbouring convent: her property will enrich the Church, and she will still be under his control. It will not be difficult for this wily "ghostly father," as the confessor is frequently called, to induce an artless, inexperienced girl to believe "that the world is full of snares and sorrows; that the convent life is calm and holy; that the nun is Christ's bride, who is quite certain to reach the loftiest dignity, and to enjoy the purest bliss." She takes the veil, abandons every prospect of earthly happiness and social comfort, and becomes the slave of the convent and the priest.

The confessional excludes every ray of Divine truth from the minds of those who frequent it. The priest discovers all the musings of the penitent on any religious subject—what books he reads, whether he believes in all the dogmas of the Church, or has any tendency towards heresy, or enters into conversation with heretics. The Romanist is thus deprived of every means of becoming acquainted with the Scriptures and that knowledge of the spiritual liberty wherewith Christ makes his people free. Ireland's regeneration must necessarily be slow; but the prospects of her *spiritual emancipation* are as certain and as bright as the promises of Jehovah. "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." The Emerald Isle is a province of these vast territories, and is included in these comprehensive promises.

4. THE CONFESSIONAL CORRUPTS THE MORALS OF BOTH PRIEST AND PEOPLE.—The priest is being constantly brought into the closest contact with the most revolting aspects of fallen humanity. His mind is a moral "cesspool," into which is poured the knowledge of all the crimes and abominable practices of his parish. God's testimony is, that "Evil communications corrupt good manners." And the priest in the confessional is peculiarly exposed to contamination from his being forced to maintain an unnatural and a hated celibacy. He is more likely to become the slave of vice than the impartial and pure judge of his penitents. It is quite possible that he may tempt the innocent or corrupt the weak, or palliate their sins as natural infirmities, rather than exhibit the righteous integrity of the moral law. To him the domestic affections are forbidden. He is (at the prime of life, well fed, and free from physical toil) beyond all other men more tempted to sin when called on in secret to be the judge of all the cases of sensuality within *his ecclesiastical jurisdiction.*

The morals of the people are corrupted by this secret system of espionage. The young lady, who has entrusted to her confessor a knowledge of all her weaknesses and infirmities, is as helpless in his hands as the gentle lamb, crushed and bleeding under the paw of a ferocious tiger. Her morals must be deteriorated after having been subjected to the impure interrogations of the nefarious catechisms of Den or Liguori. And the dangers of the confessional are fearfully intensified if the priest be a Jesuit, because each Jesuit is bound by a vow of entire obedience to his superiors, so as to have no will of his own, but to carry out, without reserve, the will of his superior, "as if he were a corpse, which allows itself to be borne to any place, or to be treated in any manner; or like the stick of an old man which serves him who holds it in his hand wherever and in whatever thing he wishes to use it." (*Institutem, Societatus Jesu*, pars vi. cap. i.) The treatise from which this extract is cited has been approved and confirmed by twenty popes. The Council of Trent pronounced it to be "their pious Institute." There is a law of this society calculated to suppress holiness and virtue in the confessional: "The superiors may oblige their inferiors to sin when it is very expedient." What guarantee have Romanists or Ritualistic Protestants that the morals of their wives and daughters will be preserved free from corruption whilst frequenting the confessional? Its immorality has been frequently proved by the testimony of reformed priests. Rev. Mr. Connelly, in his *fourth edition* of his "Reasons for abjuring allegiance to the See of Rome" (quoted also by the Hon. and Rev. Baptist Noel), says: "I have seen priests of mean ability, of coarse natures, and of gross breeding, practise upon pure and highly gifted women of the upper ranks, married and unmarried, the teaching of their treacherous and impure casuistry with a success more than human. I have seen these priests impose their pretended divine authority, and sustain it by mock miracles, for ends that were simply devilish. I have had experience in the confessional from princes downwards, such as perhaps has not fallen to the lot of any other man, and my solemn conviction is that a celibate priesthood, organized like that of Rome, is in irreconciliable hostility with all great human interests."

That those who seem so anxious to have the confessional introduced into the Established Church in England may still further see its abominable aspect, I submit the following extracts from one of the highest authorities in the Church of Rome: "The confessor should encourage the penitent by these or similar words—'Be not afraid; confess your sins without fear. Disclose all things confidently. Be ashamed of nothing. It suffices if you answer my questions.'"—LIGUORI, *Thelogia Moralis*. Then follows rules for guiding the confessor how to examine "women and boys who, through modesty, have passed over some sins in silence." Liguori

then tabulates a series of questions in reference to lust so disgusting that I cannot transcribe them. "The Young Catholic's Guide" directs the penitent thus: "If you find any difficulty in acknowledging any sins, or any similar fault, tell your confessor that you feel this difficulty; ask him to assist you, and then answer his questions with candour and simplicity." The natural modesty of the female sex is thus subdued; and though the young lady's cheek blushes scarlet, aud big drops of perspiration thickly cluster upon her marble forehead, and tears bedim her eyes, and her whole frame trembles with acute mental agony, yet her merciless confessor presses her with his obscene questions. She must pass through this demoralizing ordeal every time she visits the confessional, and answer all its heart-rending interrogatories. The great apostle of the Gentiles could not have pourtrayed the abominations of Rome's confessional more accurately, nor with greater vividness, than in that fearful description which he gives of the vices of the heathen world: "It is a shame even to speak of those things that are done of them in secret." (Eph. v. 12.) Could Satan, under the aspect of religion, invent anything more degrading to society, or more calculated to corrupt the moral sensibilities of our common humanity, than the confessional?

5. THE CONFESSIONAL IS ANTAGONISTIC TO THE SOCIAL RELATION OF FAMILIES.—The priest, in ascertaining the wife's sins, must know everything connected with the husband's faults, that he may decide whether the husband's conduct aggravates or diminishes the sins of the wife, and so regulate the nature and extent of the penance to be inflicted upon her in connection with her absolution. Everything that concerns the husband is, through the wife, made known to the priest. M. Liguori's *Theologia Moralis* are specimen questions of the most unchaste kind to be used by the confessor in interrogating wives concerning their husbands. All that a husband whispers in the ear of his wife, if in any way connected with moral sin, is necessarily carried to the priest as to God. The priest is far more the husband of a man's wife than the lawful husband is, for he knows everything connected with her whole history. Whatever the priest may command as penance for her sins, she must do, for he commands as Christ, and Christ's commands must not be disobeyed. Should the husband's commands contradict those of the priest, she will obey the priest, and scorn the husband's authority. All, therefore, that the priest may counsel her to do against her husband she must at the peril of her soul fulfil, for his counsel is Christ's counsel. Contentions are thus generated in families, and the law of Christ, which says, "Ye wives be in subjection to your own husbands" is violated. The husband, in contrast with the superior authority of the confessor, is but a second husband—a sort of subordinate *cavaliere servente.*

If the sons and daughters, as well as the wife, of this refractory husband attend the confessional they will become the obedient slaves of the priest, and set paternal authority at defiance, and that injunction of Scripture, "Children obey your parents in the Lord," is disobeyed. The Church says "obey your priests," and the Church prevails.

Next come the servants. If the priest's commands run counter to those of the master, they will side with the priest. In all cases of collision, the priest is lord paramount; and in that family, however the master may fret, and rage, and threaten, he discovers that the priest is supreme ruler in his house. Thus we see that, though the head of a household may not confess to a priest, yet all his habits, opinions, tempers and injunctions are under the priest's eye. Go where he will and do what he may, the Catholic master is ever under the surveillance of the priest; for wife, children, and servants are the priest's spies. In the bosom of his family all his disaffection and suspicion, just because he has a good understanding, a manly character, respects liberty of conscience, is a patriotic citizen, can appreciate, perchance, the virtues of Protestants and the excellence of a Scriptural education, and, above all, hates priest-rule and priestcraft. The confessional renders miserable thousands of prosperous families, and the priest sits amidst the havoc he has made as a vice-god, wielding the thunderbolts of Rome, striking terror into the entire neighbourhood, enslaving his penitents, corrupting their morals, and reducing them to the condition of a "stick or corpse." By means of the confessional the priest can plague and humble the individual, or even a government that dares to oppose his dominion; and fill the parish chapels with prostrated, obedient crowds, though his sermons have neither sense nor compassion for the afflicted, and though the prayers are offered in an unknown tongue. This is the grand secret of the priest's power in Ireland, and, indeed, in all Roman Catholic countries. No wonder the Papal Hierarchy toils hard to keep the Catholic millions to the confessional, to oppose a liberal education and free circulation of the Bible amongst the superstitious masses, and to decry all Protestant missions.

Will the Protestant members of the English Established Church tolerate the introduction of Rome's nefarious confessional within the pale of their denomination? Will Englishmen connive at their wives and daughters being secretly dragged off to the confessional, to have stolen interviews with wandering Jesuits? Let England's laity rise up as one man, and purge the Established Church of those clergy who take such pride in Popish genuflexions and glittering gew-gaws, and tinselled robes. Let them think of that martyred bishop who cheered his brother bishop, as they were being led to the stake, with the mighty assurance that "they would that day

light a candle in England, which, by God's grace, would never be put out." Will the descendants of that "noble army of martyrs" permit the Ritualists, under the mask of a spurious Protestantism, to extinguish this lighted candle? British Christians of every denomination, come up to the help of the Lord, to the help of the Lord against the mighty! Jesus is our only High Priest. Our Heavenly Father no more needs us to confess our sins to a sinful man, than the father of the returning prodigal directed his penitent son to confess his sins to one of the servants before he would receive him. "I will confess my transgressions to the Lord; and thou forgavest the iniquity of my sin."

Portadown, Ireland. JOHN DOUGLAS.

ART. VI.—WEEKLY OFFERINGS.

FINANCE is an important element of Church organization. It is needful as a means of spiritual development, and of extending the kingdom of Christ in the earth. So long as the mission of the Church remains unfulfilled, its monetary economy will be a necessary element of its constitution. And as every arrangement of its organic structure has an influence on its spirituality and advancement, it is important that that mode of finance be adopted which will most successfully secure these ends.

We think it must be admitted by all careful observers that the present mode of contributing to church funds has partially failed. It has not to any high degree developed the spirit of liberality; it absorbs the attention of the members and officials too much with the secular, to the injury of the spiritual; and its results are not adequate to the needs of the age. It is not denied that by it much good work has been done in the past; but we believe the time has come when it must give place to a mode more conducive, not only to the replenishing of the various church funds, but also to the deepening of the spiritual life.

Such a system we have in the ancient but long-neglected and recently revived practice of privately storing for God, according to the amount of our income, and publicly and weekly offering a portion of that fund to Him when we go to His house to worship. It was originally enjoined by Paul on the Galatian and Corinthian churches; and, according to the testimony of the fathers, it was practised by the early churches far into the second century, but declined with the degenerated church into monthly offerings in the third, and was entirely lost in the darkness and corruption of the Middle Ages, and not heard of, except in individual cases, for

many hundred years. With a revived Church it has risen again as from the dead. It commenced its resuscitated life in the Episcopal Church of this country, when, in the year 1858, the "National Association for promoting Freedom of Worship" was formed; the objects of which were, that the church was to be free to all, and weekly offerings to be received in place of seat-rents and collections. In the subsequent fifteen years, the principles which the above-named Society for the first time in modern church life publicly announced have made great progress; the result being that, not only in the Establishment, but also in the nonconforming churches of this country, and in the churches of other countries, they are being extensively adopted as the only Scriptural and certain method of church finance.

Its manner of working is exceedingly simple; all public collections, except for a few special objects, are discontinued; boxes are placed in conspicuous positions at the entrance to the sanctuary, and the people deposit their offerings in them in coming to or leaving service. These boxes are opened by authorised persons, the contents announced to the congregations, and appropriated to church uses, a full account being publicly given. In some churches, envelopes, bearing certain numbers, known only to the secretary and the parties who receive them, are distributed to the congregation, who engage to deposit in the boxes a certain amount weekly; but the more preferable plan of dropping into the box the offering without any sign by which the giver may be known is most extensively adopted.

For success in the practice of this system, it may be divided into two parts:—

1. *Storing for God.*—That is, having a separate fund for benevolent purposes, sustained from the income we receive from all sources, and looked upon as sacredly devoted to God. At the time of receiving our income, the first business should be to set apart a portion of it for this fund, out of which all gifts are to be taken. This is necessary to the successful working of the system; necessary if we would act justly to God and to ourselves. And thus we shall ever have a store commensurate with the amount of our secular funds; and when it is exhausted, provided a just proportion be set aside, we can honourably refrain from giving until it is replenished; but the probability is that it will seldom be exhausted, for as we are constantly receiving, it will as constantly secure its share. It is not for the writer to say in this paper what proportion of his gross income each person should set aside for God; that should be left to his own decision. It will, of course, vary according to the amount of his income and his needs. One thing, at least, may be said, and that is, that all who have money are expected to contribute to the cause of God, and their contributions should be pro-

portionate to their income. The Mosaic directions to the Israelites distinctly enjoined the duty of proportionate giving on all who were self-ststained, while the rate was left to be determined according to their circumstances. It has been said that in ordinary circumstances they devote at least one-fifth of their gross revenue to God. Our own opinion is that in the common walks of life, one-tenth should be the lowest rate —which can easily be done if proper attention be paid to the practice of it, and especially if needless and unchristian expenses be avoided—and as the income grows, the proportion should be also increased, else the poor would give more than the rich, which, unfortunately, is often the fact.

2. *Systematic and public offering to God out of this "store."*—Having a fund sustained by proportionate donations out of his ordinary income, the worshipper simply takes a portion of it with him to the sanctuary, and offers it to God. The storing is private, the giving is public; the storing is accumulating a fund, the giving is circulating for benevolent use. Both are necessary if we would properly perform the duty. Storing without giving is useless; inasmuch as that for which it is stored is not accomplished; giving without storing is better than not giving at all; but it is often fitful, and is seldom a true percentage of our income, and does not thoroughly educate us in this important element of religious work, but when both parts of the work are performed it is perfect. Such is the mode of church finance which is being extensively adopted, and which, we believe, is destined to become the universal method. There are one or two reasons why it should be adopted by us:—

1. *It is the only divinely appointed system.*—Any system which is stamped with divine authority is obligatory upon all Christians; and that this is will be seen if we carefully study the teachings of Scripture on this subject. The duty of presenting sacrifices to God when going to worship Him is distinctly enjoined. Said God, when commanding the Israelites to assemble at Jerusalem three times a year to keep the feasts, "and none of you shall appear before me empty." The custom of tithing the land was an acknowledgment of the truth that all belonged to God, and that the people received it from him, and held it subject to his will. Abraham gave tithes to Melchizadeck as the priest of God. Jacob vowed to present a tenth of all his possessions; and in addition to stated and regular levies. there were "free-will offerings" for special objects, which sometimes amounted to very large sums. Coming to the New Testament, we find the same principle taught with greater emphasis in relation to the spirit, if not to the particular amount, which each person is to offer; because, in the first dispensation, the church was in its infancy and needed to have its duties detailed; but in the second it has arrived at a more mature age, and therefore the New Testament teaching does not

descend into particulars, but simply inculcates the spirit, and enjoins the duty, leaving its performance to the willinghood of each Christian according to his ability and the love he has to Christ. Some think the Apostles taught it soon after the Day of Pentecost, in the first church, in which those who had the means "parted" to all who were in need in a daily ministration. In his first epistle to the Church at Corinth, the Apostle Paul urges "every one" of the members "on the first day of the week to lay by him in store, as God had prospered him." In these words we have this system perfectly explained and authoritatively enjoined. It is universal: "every one of you;" it is systematic: "on the first day of the week;" it is proportionate: "as God hath prospered him." In addition to these words there are many passages of the New Testament which, if they do not minutely describe what amount each person should devote to God, teach the duty of self-sacrifice, and remind us that all we have comes from Him, and that if we love Him we shall sacrifice of our secular income for His service; and that the amount of that sacrifice, "according to our several ability," will be received as the measure of the spirit of devotion from which it springs.

2. *It is a fulfilment of the principles of divine worship.*—There is at present a great lack of the spirit of devotion in our church services. It is to be feared that, of the multitudes who attend the sanctuary, few go to meet with and serve God. Perhaps this is partly owing to the routine of the service, which does not give sufficient scope to the devotional energies of each worshipper, but devolves chiefly on the minister. It has been long thought by some that it would deepen the spirituality, and contribute to the greater success of our public services, if some plan could be adopted by which the whole congregation could take a more active part in them. The practice of weekly offerings, when carried out in proper spirit, is one of the means of manifesting and cultivating this spirit of devotion, and will therefore improve the tone of our public services.

We attend God's house to worship him—an act in which our whole being is drawn out in prostrate adoration. This worship of God—the most purifying and ennobling work in which man can engage, consists largely of the spirit of self-sacrifice. Every time we bow before God we consecrate ourselves to his service, and our self-sacrifice is accepted and sanctified through the all-availing sacrifice of Jesus Christ. Christ's death does not render personal sacrifice unnecessary, but rather renders it the very essence of our religion.

There is also in our worship of God the exercise of faith, without which it is impossible to please Him. We have faith for the forgiveness of sins, the purification of our nature, and for all the blessings of life. The spirit of sacrifice and faith fills us when we

approach God to worship. But this spirit, which is in itself immaterial and invisible, must be manifested through the material and visible. Hence in religious worship there must be a form—a ritual—a visible manifestation of the spiritual. And how can the worshipper give evidence of his devotedness to God and his faith in Him? Prayers and praise are the most ordinary means; but these, however excellent, are insufficient. In our opinion the practice of weekly offering is one of the best ways of showing the worshipper's self-sacrifice and faith It is a tangible and visible offering; a sacrifice of part of his living, as also an act of faith, proving that he has confidence in God for a continuance of life's blessings. Thus this system, to a certain extent, fulfils the principles of divine service. If it do this, and if it is also divinely appointed, it ought to be adopted.

The benefits flowing from the adoption of this system relate to the individual and to the church.

1. INDIVIDUAL BENEFITS.

(*a*). *It will check the idolatry of money.*—It is absolutely necessary in these times of commercial prosperity and high wages, that Christians adopt some specific means of guarding against the danger of becoming money worshippers. Money is exceedingly fascinating, and all men are more or less influenced by its power. Saving money, unless balanced by "another spirit," leads to worldliness of heart; and the more we hoard, the more worldly and the less spiritual we become, until, having lost all love for God and his ways, we bow down before the golden calf. In the history of our Church, as in that of others, there are many lamented illustrations of this truth. Every reader of this Review is probably acquainted with persons who, though richer than they once were, have proportionally become poor in the elements of soul wealth, and whose gifts to the cause of Christ are mere "crumbs." But the system here advocated will tend to check this worldly influence. The presentation of "first fruits" will become more pleasing as our income enlarges; and not only so, but it will so operate on our heart that what remains to us after the Lord "has received his portion" will be kept in a subordinate place, and not allowed to master us.

(*b*). *It will foster and develop the true motives and principles of beneficence.*

The only motive of giving to the cause which is acceptable to God, and which redounds in benefit to ourselves, is love to God and man. "Though I bestow all my goods to feed the poor, and have not love, it profiteth me nothing." Without wishing or intending to be censorious, we cannot help thinking that the disagreements among brethren engaged in special efforts, and the offence so often taken on account of offerings not being fully reported, as well as

the flattering announcements made on the platform and in the religious papers, of donations, are presumptive evidence that "to be seen of men" is often a motive which prompts many to help on the cause. But this practice of private storing and weekly giving, with no intention of public announcement, will educate the churches in the principles of free, spontaneous, unrestrained sacrifice to God, which in His sight is of great value.

(*c*) *It will lead to the purifying and strengthening of our secular life.* It will be the means of cutting off many useless, costly and unchristian expenses, which are indulged in. It will lead to the consideration of the relation of our means to our expenses, and will cultivate masculine independence of spirit, which will enable us to avoid expensive habits and fashions, and thus our character shall be more simple and manly. It will also tend to the prosperity of our worldly circumstances. This in two ways: first, it will exercise us in good business habits, and save us from evils which result from carlessness. Secondly, God will bless us with worldly good in return for devoting a portion to his service. A person who consecrates his living to God is ever certain of what is needful; "His bread shall be given, his water shall be sure." And in very many cases a person has been blessed with affluence as the reward of his beneficence. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." A man who acts honourably to God in his temporal affairs, takes Him, if we may so say, into partnership, and therefore he must be provided for. On the other hand, there are numberless instances of people having constant afflictions and sorrows like Gehazi, and of others having misfortune in which they have lost all, because of their excessive worldliness and grasping disposition.

2. CHURCH BENEFITS.

(*a*) *In this system we have a less objectionable, an easier and more certain mode of sustaining financial burdens.* The old system of collections has many objectionable features. It is often the instrument of annoyance and regret; annoyance to those who have not the heart, and regret to those who have not the power to give. And it is not suitable to visitors and strangers; friends who come to worship with us are often taken by surprise at the announcement that a collection is to be made, and the unsaved are often deterred from attending by fear that one will be made; whereas, if this system were universally adopted, it would suit all parties. They who have not the power, and those who lack the heart, whether regular attendants or not, could pass it by, and they who have both the ability and disposition could present their gifts

according to their several ability and opportunity. This system is not only less objectionable, but also more easy and certain. It is easier to give a small weekly donation than a large quarterly one; and when we add to this the fact that in the long run more parties would give, the income of the societies would be more certain, and, in many instances, considerably increased.

(*b*) *If this system were spiritually adopted the churches would be at liberty to turn their attention more exclusively to spiritual work.* There is too much time and energy spent in attention to secular duties, because the contributions of the churches are not sufficient to meet all demands. Large numbers of special services are held chiefly to raise funds; much precious time of the ministry is occupied by work of a strictly secular nature; whereas, if the ordinary funds were adequate to meet secular requirements, the higher and more important objects of the church could receive principal attention.

(*c*) *The character of the Church would be greatly improved.* It is questionable whether many of the present modes of raising money are consistent with the spirit of Christianity. Bazaars, tea meetings, and various kinds of public entertainments often do more harm than good by the spirit of worldliness, pride, and ambition which they generate. Many societies have seriously deteriorated spiritually in proportion as they have gained ground temporally, and this because of the means they have employed for raising money. But this mode of systematic and proportionate giving from pure love to God, and in an unostentatious manner, must tend to the deepening of the spiritual life and to general prosperity. The worship in the house of God will be purified, the services will be improved in tone, and greater power will attend the preaching of the Word. Doubt has sometimes been expressed as to its successful working; but in all places where it has been taken up with spirit, it has succeeded. But whether this system be adopted or not, it is absolutely necessary some means be devised to increase and sustain the finances of the churches. Nearly all the funds of our own Connexion, as well as of others, are kept up with difficulty, which is doubtless a sign that (with some honourable exceptions) the spirit of sacrifice is low. Ought not something to be done to raise it? Would it not be well if in a judicious manner the ministry instructed the churches a little more on this subject? It is often said to be a delicate point, but why should it be? And is not that a proof that this instruction is needed? Is not giving as much a duty as praying? and ought not the one to be as much commended as the other, even if it subject the minister to adverse criticism? The whole council of God should be declared; and not only the ministry but the leaders would de well to bring this question before their members, so that in a more private and per-

sonal way they may be taught their financial duties, and the church's pecuniary and spiritual condition improved. But whether this or any other system of Church finance be adopted; let us all cultivate the spirit of consecration to God and self-sacrifice for the world's good, ever remembering that Christ still sits "over against the treasury," taking note of what is cast therein. C. R.

ART. VII.—INFLUENCE OF CHRISTIAN EXAMPLE.

THE present is not an age when men in secluded places dream over abstractions as they used to do. It is an age when men act, when they look at things very much as they are; and estimate them by their practical utility, or as they tell upon their own interests and the progress of the world. In this respect it is much the same in religion as in other matters. In the present day men want something else than mere theory, however fine; they ask for fact, for reality. Our religion now, more than ever before, has come to be looked upon from a practical stand-point, as well as a critical one. Men seem to be judging it now, not so much by its documentary evidence as by its influence,—by its effects and results upon the world. In a former age Christianity stood the test of its doctrine, and it will now stand any test of its practical power; but in order to this its practical power must be properly exhibited. Its influence must be allowed to operate, as it only can do in any sensible way, through the lives of its professors, and it must be brought to bear upon men intelligently and earnestly. It can hardly be said that Christianity is doing in the world, in the present day, what might be reasonably expected of it. With the vast machinery of the churches it ought to meet the requirements of the age in a more effectual way, and tell more markedly upon the reigning wickedness around. But the fault is more in the Church than in the Truth. Christianity has in it, if we and other Christians could only bring it out, what would meet even the advanced requirements of this practical age. There is nothing in all the world more practical than Christian influence, nothing that can take more thorough hold of life; and the more men come down to real life and actual experience, the better it is for Christianity. The specific work of Christian influence is with man's nature and life; with these as we find them in the world. Its specific object is to lay hold of that nature and life, however low they may be sunk in sin and shame, and transform them into something pure and beautiful. At present let us consider this influence among men, not operating through preaching merely, or in periodical effort, but in our daily life—in our example.

What do we mean by example? The lexicographers, speaking of example objectively, describe it as a "pattern," a "model," a "precedent." But positively it means our life, or the sum of our actions as seen by the world. Man is full of influence. Like the sun with light, or the clouds with fire, he is surcharged with power. And he has many ways of transmitting his influence, of making his power felt. His presence, his thought, give forth his power; but mostly his life or his example. Everything about a man's life is a means of influence;—his looks, his dress, his habits, his whole demeanour; consequently, every man's life is an example. It is so whether he intend it or not. If life is not an example of what it should be, it is an example of what it should not be. Man exerts influence both consciously and unconsciously. An illustration of this we have in the Apostle Peter. He was in Jerusalem. It was on the same day that Ananias and his wife had been stricken with death. As he moved about in the streets healing the sick, those he touched and spake to sprang up before him new men; at the same time, those on whom his shadow fell sprang up behind him. Thus, while we act intentionally and with purpose, we also project a shadow which, though we may not know it, is silently influencing for good or ill the hearts of men around us.

Between a man's ordinary example and Christian example there is a wide difference; and we should not neglect to mark that difference, for it is, in fact, the difference between worldlines sand Christian life—between the old man and the new. The tendency of the present day is to obliterate Christian distinctions by blending with the world. It is to make Christianity "respectable" and "fashionable"—to make it rich and increased with goods, to dress it up in the first style, let it ve at ease, and make it bland and accommodating. We have no desire that Christianity should continually live in exile and poverty; we have no desire that it should be stiff, and strange, and unable to adapt itself to the requirements of the age. But we have a desire, and a strong one, that it should remain *in* the *world* as *distinct from* the world as it has ever been. We have a desire that its professors should not betray it—that the world (however much it may oppose it) shall never rob it of its decision, its thoroughness, its zeal, its purity, nor any of those features which make it, in the lives of men and women, the "salt of the earth," or "like a city set upon a hill which cannot be hid."

True Christian life has a distinctiveness about it peculiar to itself. Christ gave it that. There was no dimness about him. He sought no compromise with the Jewish priesthood on the one hand, nor with the vacillating worldling of the Judgment Hall on the other. His life was always as transparent as light, and his every

step as steady as a star. And what is Christian life now, but what it was in Christ? We know men seek to lower the standard, and bring it down to their weaknesses, instead of striving to lift themselves up to it. Christian life is still the old thing—"I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." It is not any form, or fashion, or creed, but "Christ in you, the hope of glory." And Christian influence is not the influence of refinement or education, merely, but rather the Spirit of Christ in us. Christian example is, therefore, reproducing Christ as far as we are able to do so. It is shedding forth his spirit, and love, and truth, in all our actions. In a word, Christian example and its influence is—Christ exhibited to men by us, and Christ operating upon men through us. The Apostle Peter says, "Christ has left us an example that we should follow his steps." 1 Peter ii. 22. The word for "example" here means a copy, a "writing copy," like that which masters set before their scholars for them to reproduce. So that Christians are just copyists of Jesus Christ, and their example is the copy which they make before the world.

The influence of example is, of course, always according to the example itself. It is so in character. A bad example *cannot be made* to exert a good influence, or to produce an effect contrary to itself. It is so in manner. Example has its manner, or way of being presented, the same as other things; and a man may spoil a good example by the way in which he sets it. For instance, some people seem never to forget that they are setting an example, and they seek to do it most strictly and emphatically. Ease of life with them is latitude. Their lives are characterized by precision, exactitude, a cold seriousness, and an officiality which, not unfrequently, separates them even from their own children. Whatever such people do they must do it in an exemplary manner. If they go down the street they must walk exemplarily. If they sit in the house they must sit exemplarily. In the most trivial things they are most exemplary. Such people may be good, but their goodness is so disagreeable that men dread it. They extract out of example all its sweetness and beauty, and by their own manner they become repulsive. Further, the influence is the same as the example in its intensity and extent. In setting an example, while a man need not ever be conscious of what he is doing, and make people feel that he is so, yet, if the example shall become a means in his hands, if it shall not only be an influence exerted, but an influence used and directed to accomplish an object, then it must have some thought in it, and will, and purpose. An example that is meant to be one, will be far more effective than if it were entirely thoughtless and unconscious. There is an unconsciousness which

is strength and beauty, but it is that which comes after purpose, not that which precedes it. It is that of the man who is doing something, not that of him who is doing nothing. Also, if the example be narrowed down to a little thing, if, instead of spreading over the whole area of life, it be limited to certain acts, to certain places, or to certain days, like Sabbaths; then, as a natural consequence, its influence will be cut short, if it is not annulled altogether. Now, in Christian life we go in for an example that is full. It is not to be an example which is limited to certain acts or places. It must shine in the shop as well as in the sanctuary. It must be as steady in the dark as in the light. We go in likewise for an example that is meant to be one, as His was who once said to His disciples, "For I have given you an example, that ye should do as I have done to you." John xiii. 15. Christian life demands an example of which the man or woman who exhibits it can say, "I intend my example to tell upon somebody, and to tell upon them as Christ Himself would desire it. I intend so to live that my life shall be a means of good and grace to all about me." Further, it is required that Christian example should neither be crabbed and sour, on the one hand; nor stiff, and cold, and precise as a measured iceberg, on the other; but that it be gentle, sweet, persuasive, and such that it wins men. Jesus did not live so as to repell, and make men hate him by his very manner. It was not for the manner of his life they crucified him. His manner moved men to love and admiration. Beside the grave at Bethany they said, "Behold how he loved him;" and the disciples hung about him like children round a mother. Again, Christian example must be pure and good. It cannot be Christ-like, otherwise. This is its grandest feature, this is its strongest charm, simply and beautifully pure. Unless an example be that, it need not trouble itself to be anything else, "Without holiness no man shall see the Lord." Only the pure can see God, consequently, only the pure can know him, only the pure can exhibit or declare him.

To illustrate the power of Christian life, or example, the Scriptures gather images from very powerful things. They compare it to light, leaven, and to the searching, penetrating power of salt. To view this power in a practical way, observe—1. That Christian example is influential to vindicate the divine character of Christianity. The religion of Jesus Christ claims to be divine, and it claims to possess divine power. This is a great claim; but, through ages of opposition, religion has proved itself able to support it. The best evidence and strongest proof of the origin of Christianity is not found in its folios, but in the lives of its professors. In Christian experience and life Christianity proves its supernaturalness to demonstration. It does so by working in our degraded nature a transformation, which no merely human power could

effect, and by fulfilling in man all its promises, thus showing itself to be all that it says it is. Every life which Christianity transforms, which it makes good, upright, and fills with charity, is not only another argument for, but another fact, another demonstrative proof of, its divine origin. Now, because example exhibits the results of Christianity in men, and because the results of it in men are so much superior to mere argument, example is calculated to silence men's objections and command their faith. One reason why there has been so many objections to Christianity has been, the want of bright, Christian examples. Perhaps we should not have required so many books of evidence and apologetics if we had had more holy living. Christianity has no evidence in all the world like this, *a holy life;* and there is no evidence of which it has had such a scanty supply. Men have strained themselves to argue, and rushed to write, who have not troubled themselves how to live. "Oh!" exclaims good Richard Baxter, "how curiously have I heard some men preach, and how carelessly have I seen them live. All the week long is little enough to study how to speak two hours; and yet, one hour seems too much to study how to live all the week." He says that to the minister, but it would easily apply to writers and Christians generally. We all rack our brains far more over less important things than this—How to spend our life, and make it speak the most for Christ, as we hurry through the world. The evidence of a noble Christian example is the least difficult to understand. This proof of the power of the gospel, any one can read; the most ignorant can comprehend. It is also the most accessible, the most striking, the most convincing, and withal it is the most difficult thing with which the unbeliever has to deal. He may in some way wriggle himself over your arguments, but before the life which brightens and melts with the love of Christ he must stand rebuked, or bow himself down in submission, for he cannot get over it.

2. Christian example is influential to convince men of the reality of our profession. There is something serious and painful to earnest Christian minds in the extent to which Christian character at this day is doubted and mistrusted. "There never was a time when men had less faith in the spiritual change which takes place in the heart of every true believer than now." The world questions our reality. Christians distrust and disparage one another. A great many professing Christians doubt themselves; they have little or no faith in their own Christian character. So that there is no wonder in other people having none. The reason which many give of the hope that is in them, amounts to little; or, the "evidence of their regeneration is so dubious and hard to trace, that men say there is nothing supernatural in the conversion of a sinner;" and they denounce our profession and religion as a sham

This want of the world's confidence seriously dims the church's light, and robs her salt of its power. Unless we can command the confidence of those about us; unless we can live above their suspicions, we are as Samson shorn of his strength. Our influence is blighted, and our power for good is broken. It is time the church roused herself to check this tendency, and to convince this age that there is something supernatural in the conversion of a sinner, and that there is a power in converted life. The remedy here is in that life itself. A noble Christian life, and a stainless reputation, are their own justification. Men cannot but believe in their reality when they see them, and that confidence gained, it gives increased opportunities of usefulness. A clergyman, one day in his visiting round, called upon a man who had recently become a regular member of his congregation. In conversation, the clergyman enquired what had brought him so regularly to church of late? The man answered, by reminding him of a certain Sabbath when he was going into the country some few miles to preach, and on the way, his churchwarden desired him to take the omnibus. When he refused, the warden offered to take his bag, as he got into the conveyance himself, but the clergyman answered, "No." "That fact," said the man, "brought me to your church. I was standing by at the time; I thought your religion was real, and I would come to hear you preach, and I have come ever since." Here is the point: if we would have men believe that we are real, we must show them that we are real. We must not presume upon men believing in our goodness without proof. But there is a good deal of that now-a-days—men relying upon prestige, position, or something of that kind to prove the possession of good, moral qualities. And, there are some in the church who seem to think it too condescending, too much beneath them, to be required so to conduct themselves before their social inferiors that they shall not doubt them. Because of their position, or something else, they seem to think almost anything should be tolerated in them, and the reality of their profession should not be questioned. But, let such know that their reality will be questioned. At this day everybody knows how Christians ought to live, and, no matter what a man's position, or power, or knowledge, unless he act and speak and conduct himself like a Christian, nobody will believe he is one. While example justifies profession, it is at the same time its best defence. Surrounded by wicked and designing men, as we are in life, we may expect our characters to be aspersed, however noble, and our motives to be questioned, however pure. And if we do our duty faithfully and earnestly, as in the sight of God, we may expect by that to provoke opposition, and make some our enemies. You know if you put salt on a sore place in your flesh it will make it smart; so, if you, who are the "salt of the earth," go about salting men's sore places and

making them smart, then you must look out, for the devil does not believe in being made to smart for nothing. We dont care about a life that everybody is in love with. If you have every one's smile, and no one speaks evil of you, then you may speak evil of yourself. If you have no contempt thrown upon you, then fear; but if you are reviled and "persecuted for righteousness sake," then fear not, but go on to do the right, trusting in God, and your own life shall defend you. An honest blacksmith once said, when his character had been grossly defamed, and some friends advised him to seek redress by the law, "No! I will go to my forge and live it down." That is the good man's defence when things rise up against him, he can live them down; and there is no defence like that. Just as the lighthouse lives down the storm at sea, and shines through it, and over it, and after it, so our lives may shine through all opposition, and they may shine on in silent triumph when the opposition has gone.

3. Christian example is influential to rebuke and check sin. There is a good deal of boasting about this age, about its being an enlightened age, an age of science, refinement, and enterprise. No doubt it is a glorious age in many respects, but it has its dark side as well as its bright one. Its increased light and activity only seem to throw the broader and denser shadow. The present is undoubtedly an age of heaven-defying wickedness, and its wickedness is none the less wicked, because it is enlightened and refined. A dark spirit of worldliness, of carnality, of selfishness, and consequent indifference to religion seems at present to brood upon men. Every place but our churches is filled with men and women. Men are sinning in a thousand ways unknown before. Fearful is the mass of our fellow men, with souls as precious as our own, hurrying on, hourly on, into a hopeless eternity. What is to check all this? What is to tell upon the rampant and daring wickedness around us? What is to break through the indifference of men, to startle them in their sin? Is it preaching? Have we not enough preaching of the kind? Have we not as much as is cared for, as much as people will go to listen to? Is it scheming? I think not. There is a good deal of scheming and planning in the church now to catch men, but we fail to catch them. Is it praying? No doubt more earnest prayer would do good, but don't we want something else, something that will put new life into preaching and new power into praying? The great want of this age is not intelligence, nor rhetoric, nor ceremony, nor service, but life and power. We have the "form," we want it animating with the Holy Ghost. We believe in the power of that spirit, but we forget how he comes and operates. Does not that spirit come through you and me? Does he not operate through our thoughts and lives? The Penticost came, but did it not come through Peter, John, and James, and

others? and did not these men carry it with them, and keep it up wherever they went? Were they not individually the representatives of the Penticost all through their lives? This is what we want—men with the Spirit. Lives that are sterling, steady, and divinely unctuous. These are the things for rousing indifference, for charging error, for counteracting sin, and for shattering hypocrisy to the ground. Such lives tell, and men cannot help them telling. By coming in contact with such a life, many a sinner has been convicted on the spot. Lord Peterborough, when he lodged with Fenelon, at Cambray, was so charmed with the piety and virtue of the Archbishop, that he exclaimed at parting, "If I stay here any longer, I shall become a Christian in spite of myself." It is life that does it. It is what we *are*, rather than what we *teach*, which is our power against sin.

4. Christian example is influential to make Christianity the supreme power among men. Jesus is not a Cæsar, yet he is a king. His kingdom is not of this world, yet it is *in* this world. And the true position of his kingdom here is not to be a mere tributary, but a supreme power. Christ's rule is to hold all other rulers in subjection. He is the king of truth, and truth is destined to reign. The ruling influence of the present day seems to be that of literature. The press appears to be leading the thought and moulding the character of the age. Carlyle's saying, that "literature is the one modern church," is not altogether a hyperbole. But is truth against literature? No! Superstition and Priestcraft may be against it, but not truth. Christianity is no more against literature than the machinist is against his tools, or the pilgrim against the staff which helps his steps. Literature shall yet be the instrument of religion. It is that already in a great measure. But while literature spreads truth and makes it known, it cannot enthrone it. It is not the "letter but the spirit which giveth life." The spirit of the truth is in Christian example. It is in that more largely and powerfully than in anything else. And while life is the best exponent of Christianity and its best defence, it also has the greatest power to enforce it. That which will popularise the religion of Jesus, which will bring it most into contact with the masses, and give it the greatest influence over them, is not architecture, nor organs, nor millinery, nor shaven priests, nor clapsed Bibles, but simple, Christ-like life.

The influence of example is one of the greatest powers in the world. It is that great power which has developed the world's life and character. From the beginning one man has followed in the track of another. One age has taken up the works of another, and found in them a basis and a pattern for its own operations. In Christianity the power of example is the same. In life, Christianity *answers* its end. In life, Christianity blossoms and flowers. And

in whatever form it may fail, it cannot fail in life. In teaching it and advocating it, one may fail; but to live it is to give it success. Example is the best advocate, the best defence for Christianity, and the influence of example is its greatest power among men. If it be so, if example and its influence be so powerful, how is it that so little is done? How is it that the Church is so feeble in the world? The reason is plain. Christian examples are not what they ought to be. There is something about Christian men and women of to-day which blights their influence. And we should all try to find out what that something is in ourselves personally. One great reason why example fails is, because it has not thought and purpose in it. We don't mean here that a man should always be conscious of what he is doing, but that he should always be sure he is doing what he ought to do, and what will have the best effect on those about him. In general, people don't think about how they ought to live. When we spend strength or skill, we make a plan, and work accordingly. But when we spend life we carelessly let it go to affect men any way. Baxter says: "We should study as hard how to live well as how to preach well," or as how to do anything else well. Again, our example as Christians is not constant and steady. It is inconsistent. Our lives are contrary to the truth. Our actions contradict our words. We are Christians in some things, but not in all things; in some places but not in all places. Perhaps our dress says to men as we pass them, "All I care for is show and admiration." Perhaps our dealings with men, while they cannot be called dishonest, are not manly and honourable. Or perhaps our foolishing jesting in conversation casts a shadow over our sincerity. Very often what may seem a little thing to us is the dead fly in the ointment. "One proud, surly look, one needless contention, one mean or selfish action," may spoil all our efforts, and blast the work of years. By our inconsistences we mar our work, injure our usefulness, retard Christ's kingdom, and damage men's souls perhaps everlastingly. If the church is to take a bolder stand in the world; if the unbelief of men is to be checked; if the religious indifference of the present day is to be broken down, and if our perishing fellows are more speedily to be saved, then one thing is certain, Christians must live better. There must be less conformity to the world and more to Christ. There must be a closer walk with God, and a holier walk before men. And Christians must not live as though they were more dead than alive, or as though the Bible were an idle tale, but as though they felt continually the force of all its truths, and their own responsibility as followers of Christ. They must live every day as though they believed in the reality of hell, the joy of heaven, the preciousness of men's souls, and the solemnity of the Judgment Day. There is everything to stir us up to live well. There is the fact that we are to be patterns

to one another. "Be ye followers of me," saith Paul to the Corinthians. (1 Cor. iv. 16.) While we follow Christ we are to lead one another. None of us can be perfect patterns. But we can be examples to one another in some things, while Christ is our example in all things. Now, it is easy to be an example to some men, but we are to be examples to the best of men. Paul could say to his fellow Christians, "follow me." He was still above them, and could still lead them on to Christ. Again, there is the result of our example. That will live when we are dead; and it is sweeping on before us into eternity. Every step we take we tread upon chords which reverberate for ever. How important, then, that our influence be good, nay, that it have the best effect which we can give it, for it will go on affecting men when we can do nothing more to counteract it. Also, our opportunity to show a good example will soon be passed. Time is flying over us like the wind. "Eternity is now cutting away the ground under our very feet, and soon we shall wake up and look around for the world we were busy in, and it will be for ever gone." Ah! a workman for God should dread to lose time. The work is *so great*, and time is so short. Further, example is our best means of usefulness, and it is open to all. Whether we preach, or sing, or pray, to save men, we cannot do anything better than *live* to save them. Our life is the best sermon; its influence will go the deepest, and last the longest. And if we cannot preach nor teach, nor fill any office in the Church, yet we can *live*. The humblest can take his share in living for Christ. We can all "so let our light shine before men, that they, seeing our good works, may be led to glorify our Father which is in heaven." W. JOHNSON.

ART. VIII.—BAPTISMAL REGENERATION.

THE absurdity of the dogma of baptismal regeneration appears in this, that it does not matter what may be the moral character of the priest who performs the ceremony; the efficacy is the same as if he were an angel. Without a particle of grace in his own soul, he can command the virtues of the Holy Ghost to regenerate the souls of others. Matchless wizard! A child is brought before him, heir of wrath and hell, stained with the deep taint of original sin. The magician lets off a little water out of a tap, or receives it in a jug from a pump, sprinkles a few drops on the child's brow, cries "esto!" and hands back to its parents the wailing thing, who resents the cold affusion, a child of God and an heir of the kingdom of heaven.

Undoubtedly thousands of priests have been habitual drunkards! Undoubtedly thousands have lived in open sin, who yet were almost daily employed in administering baptism. And Catholic doctrine requires us to believe that the result was not vitiated by their vice—that they were the appointed ministers of grace, the approved channels of the Holy Ghost—and that by their polluted hands the children were made clean. What a theological system is this for Europe and America, in these days of steam engines and telegraphs, to contemplate! These notions are the hootings of the owls of the middle ages, whose breed, it seems, is not yet extinct.

Experimental evidence is the basis of modern science, and the rule laid down by Jesus Christ for testing the claims of professed prophets is, "By their fruits ye shall know them." This rule is very damaging when applied to the doctrine of baptismal regeneration. The existence of a sect called Baptists, who defer the rite of baptism to years of discretion, and of another sect called the Society of Friends, who dispense with it altogether, supplies us with important experimental evidence in this enquiry. Of course the children of Baptists, if Catholic doctrine be correct, ought to exhibit remarkable depravity as compared with Episcopalian and Roman Catholic children; of course, a Quaker ought to be *monstrum horrendum*. But what is the fact? Why that by far the largest number of criminals, in proportion to the size of the sect, belong to the Roman Catholic persuasion, where baptism is most rigorously maintained; and that, next in the black list, stands Episcopacy, which is so much higher in its views of baptism than Nonconformity.

A Parliamentary paper, issued concerning the number of prisoners in our gaols in England and Wales, in 1872, tabulates them according to their religious denominations. It states that there were, in all, 150,000 persons in prison. Of these, 96,697 belonged to the Church of England; 10,648 were Protestant Dissenters; 38,581 were Roman Catholics; the remainder were Jews, Greeks, and nondescripts. Unless common observation be sorely at fault, the children of Baptists are a long way superior, in point of moral conduct, to the average child sprinkled by the Episcopalian clergyman, or by the Roman Catholic priest. Unless history lies, the average Quaker is several inches taller in philanthropy and spirituality than the average Churchman or Papist. Yet it ought to have been the very reverse if the boasted virtues of baptism by water were anything more substantial than a bubble on the Jordan, bursting at the touch of the first breeze of temptation. It may be said that the superiority in the standard of Baptists and Quakers results from the comparative fewness of their numbers. But, when a thing is very efficacious, the more subjects

it has to be tried on, the more conclusive its efficacy should appear. In Wales, where evangelical Nonconformity is in the ascendant, crime is at its minimum; that is to say, where baptism is less, morality is more. In short, wherever we can test it and as far as we can test it, this doctrine of baptismal regeneration is a sham, a delusion, and a snare. The evidence is that the direct effect of baptism on a child is, spiritually speaking, nil. The gentle south wind, when it spits rain, is quite as efficacious. The evidence is, that the indirect effect of baptism, when it is maintained according to High Church doctrine, is very disastrous. We see, from the examples of Germany, France, and Spain, that it is the way to produce a nation of baptized infidels—a nation of baptized liars—a nation of baptized assassins—but not a community of free men, with whom religion is something more than a form. As if to mock the babblings of the Ritualist, and exact a terrible retribution on those who degrade the simple spiritual system of Christianity to a level with the practises of the benighted heathen, who repeats his prayers by putting them on a wheel and turning it round and round, Baptism, when practised as a regenerating ordinance, deteriorates humanity, and, instead of a new birth, proves, by its indirect effects, to be a new moral death.

Ireland is a famous country for the practice of regeneration by hydropathy. The process is thoroughly performed, and there is childlike faith in its virtues. But the result is disappointing. The Protestantism of Scotland has reared up a nation with a history ten times more desirable.

Teaching and training produce an effect without any mistake; and the baptism of infants is of no use, except so far as it stimulates subsequent training. The educational influences, intellectual and religious, surrounding a child, make an impression patent to all eyes. The baptismal drops pass off from the child's tender skin and leave him the same creature as before. The children of Baptists and Quakers, where they are placed under good educational influences—as happily is extensively the case—grow up a credit to their parents. The children of High Churchmen, under similar conditions of training, show the same satisfactory result. But what of those who are baptised by the consent of careless and irreligious parents, and whose subsequent training is neglected? They never show any sign of regeneration. They behave a thousand times worse after having original sin removed than those well-trained children who are supposed to retain it. Baptism is powerless to affect the soul of the ignorant and, perhaps, sleeping infant. If it exert any force at all, it must be on the minds of the infant's friends, by teaching them their duty, and swearing them in to perform it under a sacramental oath. The woodman marks a tree and fells it afterwards. The enlightened parent gets his child baptized,

and trained afterwards. But as a tree may be felled that was not marked, and one that was marked may be left standing, so a child that was baptized may never be trained, except to evil practices, and one that was not baptized may be so trained in the way he should go that when he is old he does not depart from it.

An active opponent of the practice of vaccination once summed up the effect of it by saying, "It does neither good nor harm so far as small-pox is concerned; but it renders the child liable to other diseases." This sentence may be very incorrect in regard to vaccination, but it is quite true of baptismal regeneration. The baptism of infants does them neither good nor harm so far as original sin is concerned, or any other kind of sin. What diseases it renders them liable to in future years in those communities that believe it to possess sovereign virtue, let the mischiefs wrought by formalism, and superstition, and priestcraft bear witness—let the condition of those countries where churchism is full blown declare to the world. Evidently, as far as this world is concerned, we shall lose nothing by abjuring the dogma of baptismal regeneration; and if present immunity from crime, and earnest efforts to convert the heathen to the faith of Jesus Christ, and to disseminate the Scriptures among all people, be any indication of the future, we have nothing to lose in the world that is to come. Ecclesiastical vaccination is a failure.

The hydropathic regenerators would make a cat laugh, if he had another cat to laugh with him. It is ascertained that there is some inherited taint or defect in our nature, to which is given the name of original sin, or natural depravity. "It must be got rid of," say the ecclesiastical physicians, "and we must perform the operation." They operate accordingly. They dip, or pour, or sprinkle, as the case may be, and mutter a charm, and with a huge untruth to the people first and the Almighty afterwards, they pronounce the baby cured. Whereas it is well known that since Adam fell there has never been seen a human being, except one, whether man, woman or child, that was free from this original sin—this taint or defect of nature. Jesus alone was free from it, because he had no human father, but was conceived of the Holy Ghost. As for others, the oldest and the holiest—those that have been baptized and carefully trained, that have adhered to the church and to Christ also, and have partaken constantly of the holy communion, and have attained to the highest degrees of sanctity—they have still confessed that there were stirrings of the old man within them, and often on their death bed have had a last desperate struggle with the expiring foe. Well, then, if original sin remains in the holiest men till death, when and how do they get rid of it? If it be said they get rid of it at the moment of dissolution, when the tie is severed between the soul and the body, we claim for our unbaptized infants that die in their infancy

the same privilege. If it be said that even baptized Christian men require to graduate a certain term of years in heaven's university, and undergo a preparatory training after death before they enter on the privileges and duties of complete citizenship, we claim the same immunity for the unbaptized babes. Surely out of the million million suns and planets in the universe, and the spiritual sphere co-extensive with them, some suitable place can be found where the children can be put to school under the tuition of wise angels till they be ready for the higher places; and, surely, Jesus would visit the school and take the children up in his arms and bless them, for he did it in this school of earth, and abhorred not their mean estate, though they had never been baptized, and no patent invention had yet been got out for freeing them from original sin. Or if (which God forfend) it be proved that purgatorial fires, somewhat severe but temporary, must be applied to purge away the dross of Christians, and to refine the soul, we demand in all justice the same purgatory for infants, if there be no other way of getting them into the kingdom consistent with Biblical criticism; and we demand that the process, while thoroughly effective, shall be the easiest to the patients, and the quickest ever allowed to any class of persons by whom it is undergone.

A pious Wesleyan minister set forth and advocated in a book, which he published ten or fourteen years ago, a much more likely way of getting rid of original sin than the method of the Ritualists. It was his opinion that it was possible, by earnest seeking and by strong faith, for a man who had been previously justified and regenerated, but in whom (as is the case with all), the roots of sin or natural depravity were left, to be instantaneously and entirely sanctified; and when thus sanctified, the very roots of sin would be pulled out of his heart, so that he would never more be tempted from within, although he would, of course, be tempted from without. He would be tempted by the world and the devil, but never more by his heart; that being perfectly clean, or, in other words, washed from the last remains of sin, and freed from natural depravity. He would never have so much as a sinful thought of his own heart's prompting. Fletcher, of Madely, and his noble wife, were supposed to be both of them in this pure condition, but, unfortunately, they had no children. This Wesleyan minister, however, thought that a case might arise where a pure and perfect pair would have progeny; and, with inexorable logic, he drew the conclusion that the progeny would also be pure, since an unclean thing could no more come out of a clean, than a clean thing out of an unclean; and he saw in this logical result the chance of a nobler race for our planet. But his views were altogether too utopian for the Wesleyan Conference, composed of men who had a prety wide experience of human nature, and they

deposed the ingenious theologian from the ministry. He was, I believe, a very excellent man, and his curious speculation was visited with a severity altogether disproportioned to the gravity of it as an error; but no doubt on this subject he was egregiously mistaken, and had exalted a mere crotchet into a Scriptural dogma. Papists and Ritualists have a much quicker and easier way of getting rid of original sin, but they have not the same boldness in abiding by the logical consequences. But if baptism takes away original sin, clearly, when both father and mother have been graciously cleansed at the font, and have remained in the church, and lived as Christians ever since, their children ought not to need any baptism, for they ought not to be infected. Where do they get original sin from? It is not in the father, it is not in the mother; very likely it was not in grandfather nor in grandmother, nor in great-grandfather nor in great-grandmother. Yet the priest declares the child is tainted, and that it must be removed with water or he will die the death of the damned.

The fact is, that those who propose in this way to get rid of original sin do not believe at the bottom that original sin amounts to much. Catholic theologians have shown a disposition to refine away original sin to a nicety practically inappreciable. They have been inclined to represent it as the guilt devolving upon us from the fact that we were in the loins of our father Adam when he tasted the forbidden fruit, and had some, though an infinitesimal share in the transaction; and that the guilt thus derived is worthy of eternal damnation. They have first reduced original sin to a theological fiction, and then proceeded, by a little ceremony, to demolish the man of straw they had set up. The child playing on your knee pretends there is a huge wart on your nose as long as your tobacco-pipe; and then he slyly takes your pipe, and pretending to use it as a surgeon's knife, he draws it down your nose, and shouts, "There, the wart's gone!" Little rogue! It never was there, except in his gleeful fancy, and that is the reason it went without twinge of pain or drop of blood at the touch of a tobacco-pipe. But we who believe that original sin much more resembles a cancer in the stomach than an imaginary wart upon the nose, know that no fantastic trick can get rid of it. We know that it requires an inward and spiritual process of cure, and that the roots of it will not be torn up till death.

A shrewd and honest Scotch lad was told by his father that it was about time he was joining the Church. Tam thought there was no need for any hurry; but the old gentleman thought he was quite big enough, and he should go to the minister and have questions *speired* him. So Tammas got set off, and was put through his paces in the minister's study. One of the questions that the minister asked him was, "Have you confessed all your

sins?" Tammas replied, "Na, for I could'na remember them all." Another question was, "Have you repented of Adam's sin?" To which Tam made quick answer, "Na, for a nivver committed it." But, notwithstanding these heterodox replies, he received his recommendation, and went into the Church, and afterwards became a minister. Most likely he deserved to go into the Church better than very many who had gone in before him. A babe is charged with Adam's sin, and held guilty, and cannot deny the charge like blunt, honest Tam. Charged, in the first instance, with an offence which it never committed, it is next vouchsafed an acquittal which it never solicited. But meanwhile the real original sin is lying deep down there in the placid infant's breast, or, mayhap before the priest has done his work, the sleeping serpent hisses, and a kind of temper is exhibited which plainly declares that the heart remains the same.

There is only one passage in the New Testament which seems to represent baptism as essential to salvation. It is the emphatic declaration of our Lord to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." But it is only those meek souls who "believe what the Church believes" that are able to satisfy themselves so easily that this statement establishes the doctrine of baptismal regeneration, with all its revolting consequences. I should sooner try to plant a pyramid on its apex than to found such a dogma on such a text. For, in the first place, the parallel passage, "He shall baptize you with the Holy Ghost and with fire," where the word "fire" is spiritual in its signification, leaves it optional to the reader to interpret this birth of water spiritually, too, if the exigencies of reason and justice require him to reject a literal interpretation. The perdition of infants is an exigency that any one but a stony-hearted ecclesiastic will bow to; and as there is no exigency of language, or of exegesis, it settles the matter. If you endorse the interpretation of the Ritualist, you are logically required to admit the exclusion from heaven of the multitudes of children that die unbaptised. That is a legitimate inference from the passage so interpreted, and if the usages of speech required this interpretation —if no other construction could fairly be put upon the Saviour's words—mankind would ultimately reject the passage as a falsehood and cease to adore the utterer. But we feel that the very supposition is harsh.

The phrase, "baptize with the Holy Ghost and with fire," occurs twice in the Gospels; the expression, "born of water and of the Spirit" occurs only once. "With the Holy Ghost and with fire" is said of baptism: "Of water and of the Spirit" is said of a new birth, without any mention of the word baptism. Yet, strange to say, the former expression is explained spiritually by Catholic

divines and the latter literally. The ancient Seleucians and Hermians indeed understood the fire literally, and literally applied it; but they have been dubbed, by common consent, fools for their pains. Heracleon says that some applied a red-hot iron to the ears of the person baptized. But even if they roasted the ears of babes to tinder with their irons, most merciful was the practice compared with the practice attributed to the Father of Mercies, of roasting unbaptized babes in Hell, or even shutting them up for ever in a joyless limbo. But, strange to say, Catholic theologians interpret spiritually the passage which would otherwise lead to a temporary and comparatively harmless application of fire to the body; while they interpret literally the passage which, when thus interpreted, makes the Holy and Blessed One chargeable in reference to millions of precious babes with "the deep damnation of their taking off."

But let us examine this debated ground a little further. Any hasty impression which we might receive that literal water is meant, is corrected twice by the Great Teacher Himself in the course of the conversation with Nicodemus. First, he lays down a general principle, which excludes a literal interpretation of the word: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The offspring is of the same nature as the parent. If the parentage be spiritual, the child will be the same. A birth by water should, according to this rule, produce a water baby; a birth of water and the Spirit, some strange conglomerate more peculiar than elf or mermaid. Hydropathists who believe in the medicinal virtue of water, exhibit physical results. They profess to bring the disease out upon the skin in the form of red pimples, which they call "crisis," and they give numerous cases where the patient has been restored to health. Ritualists believe in a sort of hydropathic regeneration; they employ water to effect a new birth, yet they are not able in accordance with the principle laid down by Christ to exhibit any physical result (and they are equally unable, as we have shown, to demonstrate the production of anything spiritual). Since the Church allowed the innovation of sprinkling, they cannot even show, as the result of baptism, a well-washed face. But further, we have to remark that our Lord refers to the new birth a second time in his conversation with Nicodemus, and in this second reference he omits the word "water" altogether, and terms the process simply a being "born of the Spirit." When we are perplexed by any statement which a speaker has made, we listen attentively for a repetition of the statement, in hope that it will be accompanied with variations which will make its signification clear. Nicodemus was perplexed by our Lord's first statement respecting the new birth. A repetition of this statement is made for the express purpose of removing the perplexity, and, lo, water has entirely disappeared, and

the spirit is spoken of as the whole and sole agent of the great change. "So is everyone that is born of the spirit." This was all, then, that Christ had intended in the first statement. Water and the spirit meant simply the spirit as the Holy Ghost, and fire meant simply the Holy Ghost; and, as the figure and the fact, are continually conjoined in rhetoric. There would be no end of ludicrous and of serious misunderstandings if this usage of speech were not perfectly familiar. Even when a metaphor is used alone, the abstract conception which it clothes is readily perceived where there is no party purpose to be served. In the prophecies of Ezekiel is a famous passage which says: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you." Here water stands alone, yet every one perceives that the Holy Spirit is intended.

Jesus used the word water in a figurative sense, and the way he came to do it seems to have been this: It was the practice of the Jews to baptize such of the heathen as became proselytes to their religion. This baptism was the result of a change of views on the part of these proselytes, and marked a new relation into which they were entering with the kingdom of Israel. Not having been born subjects of that kingdom they underwent a new crisis by means of conviction, which was a second birth to them; and while in the first instance they were born Gentiles and heathens, in the second they were born into Judaism and into the commonwealth of Israel. Jews, however, did not need this kind of birth; they needed no baptism in token of this second birth. Christ startles Nicodemus, "a ruler of the Jews," by the declaration that every one, Jew as well as Gentile, must be born again. He must undergo all that change which among Jews was indicated in the case of poor heathens alone by baptism. The Jew stood on a level with the poor Gentile; he needed washing spiritually just as much; he must have altered views and convictions; he must come into higher relationships than those of mere nature before ever he could be a citizen of the kingdom of heaven.

The last twelve verses of the Gospel of St. Mark are of no authority. It is in this passage that the famous text occurs: "He that believeth and is baptized shall be saved."

Dean Alford says of the whole passage: "It would thus appear that while the passage was appended as early as the time of Irenaeus, *it was still absent from the majority of codices* as late as Jerome's day. The legitimate inference is, that *it was placed as a completion of the Gospel soon after the apostolic period;* the gospel itself having been for some reason unknown to us, left incomplete. The most probable supposition is, that *the last leaf of the original Gospel was torn away!*" Like the unhappy individual who inserted the indirect Alabama claims in the case of the United States, the

person or persons who manufactured the last twelve verses of St. Mark, and tacked them on to the rest of the gospel, have created a deal of controversy.

Another famous proof text as to the necessity of personal faith before baptism is of the same spurious character. It is Acts viii. 37 :—"And Philip said, if thou believest with all thine heart, thou mayest; and he answered and said, I believe that Jesus Christ is the Son of God." Painful as it may be to the feelings of Pastor Spurgeon and Dr. Landels, textual criticism ruthlessly cuts away this verse, as an unauthorised addition by some later hand to the MS. of the inspired writer who penned the Acts of the Apostles.

HENRY KENDALL.

ART. IX.—DR. JOHNSON AND MRS. THRALE.

MRS. THRALE shed a gleam of happiness over Johnson's latter days which far excelled all the pleasure that he derived from any other worldly source. She suited him in every way; and that she suited him is very much to her credit. She counted the cost of having so very disagreeable a guest constantly in her house, and she not only bore with him, but petted and reverenced him, because she delighted in the play of intellect which he elicited, and because she had sense enough to honour the sterling virtues of his character. She treated him with consummate tact. In the first place, she fed him so well and so carefully; gave him so often the roast pork and stuffed veal-pie of his affections; let him eat such boundless stores of fruit; allowed so readily his excuse for appearing late at breakfast, that "he did not like coming down to vacuity," and was so willing to sit up talking with him half the night, that the old man, for the first time in his life, had every comfort that his soul longed for provided in the greatest abundance. She was also sufficiently nice-looking to please him, for he had a great fancy for pretty women; and Mrs. Thrale, though her features were too masculine for beauty, had a lively expression and an arch manner. He also watched with merited approbation the domestic virtues she displayed. He saw her attentive to her children, devoted to her mother, indulgent to her husband, and able to meet the trials of a life of vicissitudes with the greatest courage and firmness. But, greater than all her other attractions, was the charm of her talk. She had always an answer ready, and could talk on any subject. She could quote the classics, and knew English literature, even to the naughty plays of the Restoration dramatists. She welcomed his compliments, and took his scoldings patiently. She

made her table cheerful and her guests merry, and cheerfulness was of all boons the greatest and the most welcome to the moody and melancholy sage.

Johnson owned his obligations fully. He spoke of Mrs. Thrale as he spoke of no one else. He praised her to her face, and he praised her behind her back. He thought of her wherever he went, and his Latin ode to her honour, written in Syke, only expresses his ordinary feelings. He would not let Boswell allude to her in any way that the most delicate sensibility could hold injurious to her; and Boswell, who although he hated Mrs. Thrale with all the petty jealousy of his ignoble soul, was too honest a biographer to suppress any of Johnson's tributes to her merits. On one occasion he records that he told Johnson, while they were travelling together in the Highlands, that he had been meditating writing a humorous epistle, describing a person catering in the market for Johnson's dinner. "He laughed, and asked in whose name I would write it? I said, in Mrs. Thrale's. He was angry. 'Sir, if you have any sense of decency or delicacy, you won't do that.' *Boswell:* 'Then let it be in Cole's, the landlord of the Mitre Tavern, where we have often sat together.' *Johnson.* 'Ay, that may do.'" Mrs. Thrale might well be proud of awakening such a feeling in such a man. He also showed his high opinion of her by drawing her character as Floretta, in the fairy tale of "The Fountain," which was contributed to a volume of miscellanies together with Mrs. Thrale's spirited poem, "The Three Warnings." He even deigned to accept her aid in translating Boethius. The affectionate title of "my mistress," which he habitually accorded her, expressed not only the sincere attachment to her which he felt, but also the respect he paid to her attainments and ability.

Among the pleasures which Johnson derived from his acquaintance with the Thrales, none, perhaps, was greater than the pleasure of travelling with them. In 1774 they all went to Wales, in order that Mrs. Thrale might visit her Denbighshire estate, and in 1775 they went to France. Johnson's diary of his Welsh travels, which was unknown to Boswell, contains many amusing and characteristic entries. He tells us that at Bach y Graig, her ancestral seat, he found "an old house built in an uncommon and incommodious form. My mistress chatted about tiring, but I prevailed on her to go to the top. The floors have been stolen: the windows are stopped: the house was smaller than I deemed to expect." In chronicling the events of a subsequent day, he says, "We then set out to see a cascade. I trudged unwillingly, and was not sorry to find it dry. The party went to Dymerchion church, where Mrs. Thrale's father lay buried. The old clerk had great appearance of joy, and foolishly said that he was now willing to die. He had only a crown given him by my mistress." Johnson, as usual,

was capricious, and according to his humour was rude to the last degree, or showed that he could be, what he always considered himself, a remarkably polite man. Mrs. Thrale tried to make amends for his rudeness when his incivility to her Welsh friends was too glaring, and Johnson blamed her for it. "Madam," he said, "let me have no more of this idle commendation of nothing. Why is it that whatever you see, and whoever you see, you are to be so indiscriminately lavish of praise?" "Why, I'll tell you, sir," said Mrs. Thrale; "when I am with you and Mr. Thrale and my daughter, I am obliged to be civil for four." And the Welsh tour ought not to be mentioned without recording that an incident in its course gave rise subsequently to a remark of Johnson's which is much to Mrs. Thrale's credit. "I have known my mistress fifteen years, and never saw her fairly out of humour but on Chester Wall." It was maternal anxiety that led her to brave the anger of her friend. "Dr. Johnson," she says, "would keep Miss Thrale beyond her hour of going to bed, and made her walk on the Wall, where, from the want of light, I apprehended some accident to her or to him." Not, however, that she was insensible to the nuisances which having so strange a fellow-traveller involves. "Dr. Johnson," she says, "was almost as deaf as he was blind, and travelling with him was therefore tiresome enough." All Johnson wanted to do was to go posting on for ever from one inn to another. He scorned all fear of accident, and once, when the lives of all were in the most serious danger from the horses running away, and Mr. Thrale at great risk leapt out, Johnson laughed it off, in describing the scene, by saying, "Nothing came of it, except that Mr. Thrale leaped out of the carriage into a chalk-pit, and then came up again, looking as white." A blind and deaf man, very rude to one's friends, and insensible to obvious danger, is a trial to the nerves and temper of any traveller; and it speaks well for both Mr. and Mrs. Thrale, that they put up with the nuisance out of the love and honour they bore to their wise and witty companion.

In 1778 Mrs. Thrale received a visit from a lady whose history is much mixed up with hers, who was for some years her intimate friend, and who ought to be compared with her, if we wish to do justice to Mrs. Thrale, and not to do more than justice. Miss Burney was in the first flush of the fame of *Evelina* when she was invited to Streatham. She was enchanted with her hostess, and highly flattered by the attention which she received from every one, and not least from Dr. Johnson. Her entries in her diary teem, therefore, with fervent expressions of admiration for Mrs. Thrale, and of rapturous delight in the house, the dinners, and the accommodation. There is no reason to doubt that she was really pleased, and that she, in a great degree, meant what she said; and her

praises of Mrs. Thrale must be accepted as showing that Mrs. Thrale seemed to her one of the most charming, excellent, and witty women she had ever met with. But Miss Burney also contributes in another way to raise our opinion of Mrs. Thrale. Miss Burney was, we think, about the most odious woman that the eighteenth century turned out—vain, shallow, egotistic, and exhibiting every possible kind of bad taste. She had Mrs. Thrale's thoughts, but she had them in an exaggerated degree. Disagreeable as are Mrs. Thrale's private memoirs; bitter, conceited, and affected as are her letters, they are still modest, kindly, and natural, beside the outpourings of Madame d'Arblay. The similarity that exists between them may show that their faults were in some measure owing to the exceptional position held in those days by a witty woman of letters. But it must be allowed that the effect produced on Miss Burney was ten times worse than that produced on her friend. At the same time, the history and the writings of Madame d'Arblay necessarily diminish the value we should naturally set on the good opinion of Johnson. "Little Burney" was pronounced by him to be an angel and a goddess as well as "my mistress." The ladies, in fact, showed their best side to the sage, whom they were anxious to please, and who allowed himself to be easily captivated by the attentions of two clever female flatterers. This does not lessen our opinion of his wisdom; for a sage is not less a sage because he likes one of the most delightful things a man can have to cheer the sombre path of declining years—the respectful and humble overtures of women who admire him and are admired by others. But it makes us take the praises Johnson lavished in return only for what they are worth.

Mrs. Thrale's life at Streatham was by no means all sunshine. Her horizon was overcast with black clouds, both by the erratic fancies and the unbusiness-like follies of her husband. Strange to say, her chief rival in her husband's graces was a young lady who had succeeded her in the position of favourite pupil of her Platonic old lover and master, Dr. Collier. Miss Sophia Streatfield had taken possession of Dr. Collier after Miss Salusbury had abandoned him for matrimony, and the Doctor was tended by his new pupil with the most affectionate assiduity, and he died in her arms. The charming "S. S.," as she was called, captivated Mr. Thrale with her lovely Greek face, and her sweet and reserved manners. He could not bear to be apart from her, and Mrs. Thrale received her as a frequent guest. Nothing could exceed the devotion which Mr. Thrale bestowed on her, and, oddly enough, he seems to have been even more taken with her character than her person. It was because she was so good that he adored her. Mrs. Thrale expressed herself convinced that Miss Streatfield was above all suspicion of indiscretion, and that the worst she could be accused of was a

slight feeling of gratification in mortifying her friend. Mrs. Thrale was even angry at the respect paid by Mr. Thrale to his charmer's purity; and exclaimed that if her husband could but know that "S. S." was only a woman, he would not treat her as a divinity. Mr. Thrale made no secret of his devotion, and once, when he awoke from a most dangerous illness to an unhoped-for consciousness, he lay for five days without speaking to his wife; but no sooner was Sophy's voice heard than the patient sat up in bed, conversed with her without hesitation, and said, with a complimentary smile, while kissing her hand, that the visit she had made him repaid all his sufferings. Although Mrs. Thrale did not pretend to love her husband very ardently, she yet felt a womanly resentment at so undisguised a preference for another. On one occasion her feelings were too much for her. Her husband asked her, at a large dinner-party at her own house, to change places with Sophy, who might be injured by sitting near the door. Mrs. Thrale burst into tears, and left the room, and when after dinner Johnson and Burke joined her upstairs, she gave them what she calls a *jobation* for the blandness and composure with which they had witnessed the outrage. She even told the venerated author of "Rasselas" that elsewhere his anger would have known no bounds, but that towards a man who gave good dinners he was meekness itself. Johnson coloured, but said nothing. In fact it is difficult to conceive any satisfactory remark which the wisest of men could have confidently offered to a woman under such circumstances.

Mr. Thrale's business embarrassments showed his wife in her best light. It was her energy, courage, and decision that saved him from ruin. As a young man he had been bred above his business, and had been early thrown, with unlimited means, into the best society. But when the brewery became his own, he took a sudden interest in the source of his wealth, and, as Mrs. Thrale tells us, married her because she was the only gentlewomen he could find who would live in Southwark. But he was a weak man with a very unsettled brain, and he became the prey of a charlatan, who offered to show him how to brew beer without malt and hops. He built the most expensive machinery, and incurred heavy liability, besides using up all his capital in order to carry out this wild project. The beer sent out was bad, and the customers of the firm revolted. Ruin stared them in the face, but Mrs. Thrale was equal to the emergency. She used her mother's savings, and she went down, although in an advanced state of pregnancy, to Brighton to borrow of an old friend. She succeeded in getting the loan, and Mr. Perkins, the head-clerk, was never tired of repeating the laconic note she sent her husband: "I have done my errand, and you shall soon see returned whole, as I hope, your heavy but faithful messenger. H. L. T." She even went round to the customers and made an

appeal to them for a further trial. A letter from her to Perkins has been preserved, in which she says, "Careless of the 'Blue Posts' has turned refractory, and applied to Hoare's people, who have sent him in their beer. I called on him to-day, however, and, by dint of an unwearied solicitation (for I kept him at the coach-side a full half-hour), I got his order for six butts more as the final trial." Johnson took the most lively interests in her troubles, and wrote letters which cheered her spirits, even if they did not render her any very practical assistance. "Surely there is something to be saved," he writes; "there is to be saved whatever is the difference between vigilance and neglect, between parsimony and profusion." Anyhow, the brewery was preserved, and in the next nine years not only had a liability of £150,000 been paid off, but Mr. Thrale had lived in luxury, and had contested at least one election in Southwark. Nor was Mrs. Thrale less useful at an election than in business. She visited every hole and corner in Southwark to canvass her husband's constituents. Sometimes Johnson accompanied her, and on one occasion when a rough fellow, a hatter by trade, observed that the sage's hat was very bad, and exclaimed, "Ah, Master Johnson, this is no time to be theatrical about hats." "No, no, sir, the Doctor replied, "hats are of no use now, as you say, except to throw up in the air and huzzah with."

Mr. Thrale acknowledged his wife's services, but, with all the meanness of a weak mind, he could not forgive her for being so necessary to him. He even expressed a jealousy of the interference of Johnson, and the Doctor was obliged to entreat Mrs. Thrale to explain to him that there was no concert between his wife and her friend. Miss Burney remarked the first day she saw him that he did not look happy, and thought that in all probability he was too rich to be lively. With weak health, an irritable temper, a penchant for his vestal "S.S." and a wife to whom, as he confessed very reluctantly, he owed his preservation from ruin, he wore away the latter days of his life in a state of unhappiness, physical and moral, that, if known, might have pointed one of the morals and adorned one of the tales that are devised by well-to-do people as consolations for the poor. His end came suddenly, although his intimate friends were aware that his malady was hopeless. They had taken a house in Grosvenor-square in the spring of 1781, and Mr. Thrale, without consulting his wife, sent out invitations for a grand concert on the 5th of April. He had himself charged Piozzi with the care of the musical part of the entertainment, and had engaged the Parsees, a set of orientals, who were shown at all the gay houses. "Mr. Thrale at dinner entreated a guest to write to his brother, a prebendary of Worcester, to send up the first *lampreys* caught in the Severn." He was urged in vain to leave

London. "What," he exclaimed to his doctors, "leave London—lose my Ranelagh season!" Within a few hours, the Parsees and the lampreys and the Ranelagh season were gone from him for ever, and early on the morning of the day when this concert was to be given, his widow was on her way to Streatham.

Letters and messages of condolence poured in upon her, and Johnson said all that could be said in the way of counsel or consolation. The necessity of attending to business soon recalled her to communion with her friends. She had to arrange the worldly affairs of her husband, and to sell the brewery, which had hitherto nursed her in the lap of luxury. Thrale had in death conferred on Johnson a greater kindness than any he had bestowed on him in life. He had made him one of his executors, and Johnson was thoroughly happy in the new office. His vanity was tickled with the strange delight of signing drafts for thousands of pounds, and he worked up his language to a height worthy the occasion. "We are not here," he said, "to sell a parcel of boilers and vats, but the potentiality of growing rich beyond the dreams of avarice." Mrs. Thrale, with her usual indefatigable energy, attended the sale, and arranged beforehand that, if all went off well, she would wave her handkerchief out of the coach when she returned to Streatham. Miss Burney was waiting for her, and at six o'clock the coach appeared in sight, and a white handkerchief was waved from it. Barclay the Quaker had purchased the brewery for £135,000.

Her intimacy with Johnson soon began to decline. There was no sudden break, and Boswell's insinuation that he was driven away from Streatham is disproved by his immediately joining Mrs. Thrale at Brighton, and by his afterwards staying with her in Argyll Street. But they were less together, and were rather less cordial when they met. Circumstances had changed. Mrs. Thrale found the house at Streatham too expensive, and determined to let it, and the Southwark house had gone with the brewery. She had, therefore, no longer the same large house to invite him to; and Johnson was a man whose company must have been much more delightful in a large and full house than in a small and empty one. She herself says that she had felt, even at Streatham, the irksomeness of having to entertain a man whose habits were so peculiar and whose manners were so trying; and that the improvement in Johnson's health rendered it unnecessary that he should any longer live out of London. There is nothing to reproach her with in this. What was bearable at Streatham might not have been bearable elsewhere, and, as she did bear with Johnson for fifteen or sixteen years at Streatham, she may be excused if she has left a record of all that bearing with him really involved.

But, at the same time, another cause was contributing to the alienation of Johnson and his dear "mistress." Mrs. Thrale was yielding to her unfortunate infatuation for Piozzi, and conceiving a passion by gratifying which she entirely altered the course of her life. She struggled hard against it, but was overcome, and a separation which she had agreed to cost her such intense pain and grief as to endanger her life. In 1780 Miss Burney recommended Piozzi to her as "a man likely to lighten the burden of life to her." This can only have meant that his singing would charm her; but at first Piozzi did not produce much impression on Mrs. Thrale, for "she stood behind him while he was singing, mimicking his gestures." One day she happened to be at Brighton, and seeing Piozzi on the cliff, asked him whether he would like to give her eldest daughter lessons in Italian. This was declined, but an acquaintance sprang up, and Mrs. Thrale took such a fancy to him, and liked his piano-forte playing so much, that he was constantly at their house. Mr. Piozzi is described by Miss Seward—an impartial judge—as a "handsome man in middle life, with gentle, pleasing, unaffected manners, and with very eminent skill in his profession: and if he had not been an Italian music-master, there would have been no wonder in Mrs. Thrale listening to his love, which a year or two after her husband's death began to be declared with apparent sincerity on his side, and was listened to willingly, though with apprehension, on hers. It does not seem that Piozzi married her for her money, as when she had parted from him, as she thought for ever, she was £1,000 in his debt. The strong opposition of her friends, and the vehement dislike of her daughters to the match, persuaded her that it was not to be thought of, and a storm of newspaper epigrams on the fortune-hunter and the rich widow cowed even her strong and courageous mind. Piozzi was abroad, but her health gave way, and her daughters connived at his recall as a measure on which her life depended. She was married to him on the 28th July, 1784.

She wrote to tell Johnson that she was on the eve of marriage, and Johnson immediately replied in language of the most earnest expostulation. "If I interpret your letter right," he says, "you are ignominiously married; if it is not undone, let us once more talk together. If you have abandoned your children and your religion, God forgive your wickedness; if you have forfeited your fame and your country, may your folly do no further mischief. If the last act is yet to do, I, who have loved you, reverenced you, and served you,—I, who long thought you the first of womankind, entreat that, before your fate is irrevocable, I may once more see you." Mrs. Thrale (for she was still Mrs. Thrale) replied temperately and sensibly. She would not allow that she was disgracing herself, and she declared that her fame was "as unsullied

as snow." She would not hear of Johnson's coming to her on a visit that must be useless, and she resolutely bade him farewell; and thus terminated a friendship which, in her own words, had never been infringed by one harsh expression on her part during twenty years of familiar talk. Johnson replied in a letter full of dignity and sorrow, and "breathed out one sigh more of tenderness," perhaps useless, but at least sincere. He gave her the excellent practical advice to live in England and not in Italy, and concluded with the following touching passage: "When Queen Mary took the resolution of sheltering herself in England, the Archbishop of St. Andrew's, attempting to dissuade her, attended on her journey; and when they came to the stream that separated the two kingdoms, walked by her side into the water, in the middle of which he seized her bridle, and, with earnestness proportioned to her danger and his own affection, pressed her to return. The Queen went forward, and the parallel reaches thus far; may it go no further. The tears start in my eyes."

That a lady of good family and station should marry an Italian musician was looked on, a hundred years ago, very much as the marriage of a lady in a similar position with her footman would be looked on now. This may have been very absurd, and it may have been especially absurd in the case of Piozzi. He was the son of a Lombard gentleman, and his family considered that it was he who had made the *mesalliance*, because his wife's first husband had been a brewer. All these matters are purely conventional; and perhaps singers are now respected in England for the same reason that has long lent dignity to brewers. They have shown that their trade can make them rich. Johnson may have too readily indulged his anger, and refused to do his "mistress" justice. Mrs. Piozzi was happy in her second marriage, and lived for twenty years in comfort and peace with her musician. But still the event proved that she had to pay the penalties of braving society. She had four daughters just arriving at the most critical epoch of their lives, and she had to separate from them. A woman with four fatherless daughters who chooses to marry a second husband so placed, however undeservedly, as to make it impossible she should direct or guide them any more, incurs a very considerable responsibility. Happily, the eldest daughter, though never very cordial with her mother, was a girl of uncommon resolution and self-possession. She went to live quietly at Brighton, and there studied Hebrew and mathematics under the *chaperonage* of an old female servant. Some years afterwards she married Lord Keith, and she cannot be said to have lost much by her separation from her mother. But a mother ought not to reckon on a girl of twenty shutting herself up at Brighton to read Hebrew; and if Miss Thrale had been less discreet, her mother could not have escaped self-reproach. Mrs. Piozzi

also suffered very seriously, annoyed by the hostility with which she was encountered. Her natural bitterness was largely increased, and her readiness to suspect and believe evil was fostered by having to vindicate her choice against the comments she knew or guessed were being made on her. Mr. Hayward has conclusively shown that Lord Macaulay's eloquent description of Johnson's expulsion from Streatham, and of the vulgarity of Piozzi, and of the circumstances heaped together to show the folly of the marriage, is in the highest degree exaggerated; but it is impossible that her union with Piozzi can be proved to have been a wise one. All that can be said is, that she was desperately in love, that she did no moral wrong in marrying, and that Piozzi was in a better position in his own country and of a higher character than English people generally give him credit for.

ART. X.—ATOMIC.

THE Idealist subjects nature to reason; the Realist subjects reason to nature—whilst the Christianist subjects nature to grace, and reason to revelation.

Plato was "the eye of humanity looking towards the infinite." But, a greater than Plato is here. Christ is the heart of the Infinite beating in the sphere of the Finite; thus creating spiritual motion in humanity's dead sea, and a soul under the ribs of moral death.

Milton's "Paradise Lost" is yet read, because its sublimity stands mainly on fable; Young's "Night Thoughts" is now no longer read because its sublimity stands altogether upon truth.

The present age would stop at nature, and is fast sliding back to old Paganism. "Jehovah, Jove, or Lord;" what matter which?

> "Philosophy that leaned on Heaven before,
> Shrinks to her second cause and is no more."

Minds, like bodies, must be dressed in order to be properly known. Men become distinctive in their *expressed thoughts.* A book is a revelation of a soul—a picture of a man.

Carlylism exposes the world's vanity, and exhibits the soul's greatness, but that is all. I want a foundation—something to stand upon, and look up from. Carlyle is vehemently, and, no doubt, sincerely loud against idolatry in its many-sided phases; a prophet truly, after his kind; but where, what, and who, is his *God?* Moses "went into the thick darkness where God was; and came back with a "shining" upon him. But our Chelsea seer, it is to be feared, goes into the thick darkness where God is *not*, and comes back with nothing but "It is a sad sight!" What

matters it to me that the visible is "a great fact," if the invisible, as personal-God, is a great delusion? To our thinking, it is a personal-invisible that makes the impersonal-visible either credible or bearable. Better a nulliverse itself, than a universe *by* itself. But who denies a God? The man who says that God is not a personality. Pantheism, I hold, to be even worse than Atheism itself. The Atheist simply denies a God, and has done with him; but the Pantheist *debases* God by making worms, deaths, and devils, an integral portion of him; and never has done with carrying the strange amalgam forward, no less than backward, *ad infinitum*, as to both space and duration. Before Robert Owen went the way of all flesh he became a believer in "spirits," and let the world know it too. May Thomas Carlyle, before he goes hence to be no more seen, become a believer in "the *Father* of spirits," and *tell* it! Passing strange, and pitiful indeed, will it be, if *such* a soul sets out on the great journey without hold of its Father's hand! "Frightful to all men is death, from of old named King of Terrors." No, dear Teufelsdröckh, not to all. *Some* men can say, "I have a desire to depart." But frightful to all who neither believe in God nor "His Christ." Wonderful and invaluable principle, indeed, that can thus cause triumph over an instinctive fear, and worthy of all acceptation. By just anger, but also by God's great grace, hell is the prison-house of the universe. "Without are dogs;" because *within* they would "defile." By the force of moral gravitation we not only at last *go* to our "own place," but *stay* there. *God* hath no pleasure in an eternal hell. It is moral affinity and moral freedom which bind the lost to their doom in the world of retribution; just as it was moral affinity and moral freedom which bound them to their tastes and habits in the world of probation.

We are not deceived by our senses; oh, no! We are deceived in the inference we make from our sensations. Senses of the body, and intuitions of the mind; these are *divine* things, and therefore infallible within their proper spheres. Or, to put it thus: Our senses, whether external, or internal, being direct implantations of heaven, cannot, as such, give us lying impressions. External-sense intuition, and internal-sense intuition, are both to be *implicitly* relied upon. To doubt of their veracity, is to doubt of *God's* veracity. But if, for instance, there is no *external world*, as idealism, with its modern Coryphœus Berkeley, teaches; then, our senses must deceive us. No; not even in that case. The senses only say there is *a world;* and leaves it to the philosophers to say whether it is *external* or not. Byron is wrong. Bishop Berkeley never *did* say "there was no matter." He only said that matter is not *outside* of us, any more than dream is. Said it—and *proved* it, too; for, that his logic is intrinsically unanswerable,

is evident from the fact that it has never been satisfactorily answered.

A future state? Neither science nor philosophy can demonstrate any such state. No, and that is the very reason why revelation has brought it to light. But it lies within the province of science and philosophy to demonstrate the *probability* of a future state. And, beyond the sphere of mathematics, probability is all that *ever* can be demonstrated. "Probability," says Butler, "is the rule of life." Whether man is *naturally* immortal is a question of quite secondary importance, compared with the truth that he *is* so; is so by God's will and ordination, whether by mere nature's laws or not. If God is "able of these stones to raise up children to Abraham," surely he is also able to make this mortal put on immortality. Does not mind-quality in the lower animals greatly complicate the doctrine of human immortality? Yes, to unaided philosophy, but not to Christian faith. And what *is* this faith? Why, it is a form of reason, and a high one, too. Faith is belief on the grounds of rational probability, on the one hand, and of human or Divine testimony, on the other. Take away the principle of faith from a man's psychic constitution, and you shut him up to the mean and woeful limitation of believing only in what *he himself* has sensationally experienced!

The enriched with money-riches only is the poorest of all men. The good man has *himself*, and that is the *great* thing. "A good man shall be satisfied from himself;" and *no* man can be satisfied from anything else.

Have a purpose, as well as purposes. See as well as foresee. To see and do well in the present is to lay a good foundation for the future. It is the *fool's* eye that roves to the ends of the earth, because it will not stay at home to mind its own business.

There is a providence in the world of the devil, as well as of God; only it does not proceed on the principle that all is well which *ends* well.

As to the matter of Christian experience, when an individual leaves his "first love," his religion itself leaves *him*. Love, faith, simplicity, humility, docility—these are the characteristics of the first state of experience in vital Christianity; and they are also the abiding characteristics, so long as the Christianity itself continues to be vital. Nay, they are the very *religion* of Christianity; and of even philosophy too, as far as that has a religion. When we become too much "philosophers" to endorse the "evangelics" of Christianity, and to confess to having been ourselves joyous subjects of "frames and feelings," we do thereby give forth evidence of our having too little left, whether of Christianity or philosophy, to prefer the amenities and enthusiasms of God's religion to the stoicisms and formalities of man's conventionality. For example,

when a man comes to be ashamed of his *Methodism*, we may rest assured that he has found something which he prizes more than his religiousness. The "philosophicalness" which is ashamed of one's "first love," and shrinks from confessing before men the distinctive truths and experiences of religion as it is in Jesus, is not philosophy but philosophism. He gave forth the true ring who said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." And if this could be said at Rome by a man as great as Paul, surely it might be repeated anywhere else by smaller men. "Time writes no wrinkle on the brow" of truth. Let it be remembered that Paul was "a chosen vessel" (of finer clay), and had sat not only at the feet of Gamaliel, but of Inspiration itself. What kind of vessel *we* are and where we have sat, we know best ourselves; but this much is true—that we *are* not anything, nor have *sat* anywhere, to entitle us to set ourselves *above* the greatness of revealed truth, and of Christian experience. Demas did not forsake Christianity till religion had forsaken Demas; and so he was better *gone*. "And they went to their own company." Like always goes to like.

Truth is one in itself, but many-sided in its appearance to different minds.

The distinctions often made between fancy and imagination are fundamentally arbitrary. The etymology of the words is the same. They both simply express that power of the mind which forms pictures or representations of things. For the purpose, however, of psychological precision, it may be legitimate enough to give to such identical terms different shades of meaning. No doubt, the pictorial power of the mind is one; but it is no less true that that power is capable of a twofold exercise. It can, on the one hand, reproduce from the chambers of the memory the pictures of external objects and events, grouping and methodizing them as it chooses; and on the other hand it can conceive new or original imagery. In short, this imagining power is at the same time reproductive and inventive. The reproductive and lower phase may be called fancy; whilst the conceptive and higher may be called imagination. All great poets have both these forms of the faculty; but the minor ones are chiefly distinguished by the endowment of fancy. Shakespeare seems to possess this primary faculty equally as imagination and as fancy, and, perhaps Milton too, although as exhibited in his "Paradise Lost," he is generally regarded as *par excellence*, a master of imagination. Fancy *collects*, imagination *constructs;* whilst both alike deal in what may be designated the colouring element of thought, and also in the emotional or soul-element, which, above all, is an essential attribute of poetic thinking.

God in Christ is the grand object-matter of religion—the love of God in Christ is the grand subject-matter of religion.

Facts are God's words; words are too often man's facts.

That matter is not indispensable to a world-economy is evident from the phenomenon of dreaming.

Do, that you may be right, says the law. *Be* right, that you may do right, says the gospel.

If ignorance be the mother of devotion, knowledge is its father.

Kant, in his "Critique of Pure Reason," makes one to wonder at two things; namely, at the self-sufficiency of the philosopher, and at the insufficiency of the philosophy. Transcendentalism is evidently an evanescent quantity—a dream of the day, that vanisheth at night when one reflecteth. It is made of such stuff as airy nothings are, and, so abideth not.

No ontology? No, certainly not, unless it can be shown what a spade is *more* than a spade.

Thinkings that are not based on instincts and intuitions are worthless.

A sound theology must stand upon a true psychology. To illustrate: Consciousness demonstrates the truth of the doctrines of new birth and progressive holiness. Philosophy might as well deny the existence of light, as contravene the findings of Christian experience. The phrase "born again," implies innate depravity. We are first born *in* sin, and then we are born *out of* it, or "again." Born of man—into sin; born of God—into holiness or moral wholeness. The psychological *fact* is enough for us. So long as the wind *bloweth*, never mind its whence and its whither. Consciousness demonstrates a change of heart to ourselves; and conduct shows it to our neighbours.

Intellect and religion, like money-capital, should circulate, not stagnate.

What is there in the *canaille?* Why, a soul and a futurity; and what more is there in *you?*

"Montaigne feared only fear." But such men as Knox and Chalmers never feared that. There is, perhaps, a native greatness; at all events there is an acquired fortitude, that casteth out fear.

The philosopher's strength is of the intellect; the poet's of the imagination; the worldling's of the senses; and the Christian's of the affections, which alone can put true strength into all the others. For the affectional element is the centre-fire which radiates heat to every point of the human periphery. "Godliness is profitable unto all things."

O "Spiritualism!" thou art coming among us in so questionable a shape, as to look more like Demonism than anything else. And has it come to this, that men will seek unto a lot of little spirits, popping about here and there, rather than unto the Great Spirit

himself, and the legitimate means of approach unto his throne of grace which he has appointed? It certainly appears to me, after a good deal of attention to the subject, that those little spirits would be much better at home, minding their own business, than daudling about down here, puzzling the brains and unsettling the beliefs of men. It is not the little spirits at all that we want, but the Great Spirit. We ourselves are little spirits enough, in all conscience; and we want greatening by the Great Spirit, not lessening (as the case really seems to be) by the little spirits. Why bow down and worship little spirits? Why, indeed! Can we not each and all of us say with Manfred, "I, too, am a spirit?" "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God. . . . And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards, that peep and that mutter, should not a people seek unto their God? *To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*"

God turns man's world for him, and most of the things that are in it; there being left just one thing for himself to turn; to wit, his own will. We may, in some sort, shape our beginnings; but "there is a providence that shapes our ends."

A distinctive quality of the great man is, that he develops to the last; "gathering splendour till he grows sublime."

When little overcomes "great," it is because the great is less.

Indifference in the pew impairs power in the pulpit. "Take heed how you *hear*." Good hearing, by the law of sympathy, calls forth good preaching. As iron sharpeneth iron, so doth cold water put out fire.

If every man of genius is a great man, then were Colendge, Blanco White, Burns, *et hoc genus omne*, great men; which is contrary to fact. A great man is not angular, but circular—is like a star "with all its round of rays complete." Any man who has but one faculty (force in one direction) developed and practised to perfection, is a genius to that extent.

Passionate people are the least courageous, becoming, when the fit is off, tame as effervescence that has effervesced.

Whatever there may be in the chapter of chances, or in the book of fate, "say ye to the righteous, it shall be well with him." With whom God is, all is.

The theatrical is insincere. Sincerity can do without theatricality, and will, of itself, generate enthusiasm. No need of acting —especially in the pulpit. Religion itself is *soul*.

That the physical senses and appetites have the ascendancy in most men, is simply a fact of observation. Such men, in plain terms, are the servants of animalism; their grand object being to

live in a state of sensation, and to cultivate whatever tends to the securing of that. "Not many noble," indeed; not many in whom the spiritual or internal senses have the mastery; not many who live in a state of reflection and aspiration, reaching forth towards that which is higher and better than the merely sensational and earthy. Broadly speaking, "the whole world lieth in the wicked one," or under the power of sensuous and worldly principles. A sad picture indeed as viewed from the standpoint which regards men as immortal, and this state of existence as a moral discipline, preparatory to another and retributive one. Now, the Scripture antithesis is the "fleshly," and the "spiritual;" men as they are actually found being either sensation-ruled or spirit-ruled (*psychikos* or *pneumatikos*). The great end of Christianity is to make the mind of man master of the matter of man, is to keep the animal under subjection, by making the *man* occupant of the throne, and master of the situation. A true Christian is simply one who, having been born again, rules himself, grows up into the Christlike in all things, and, "reaching forth to the things that are before," is ever progressing on that elevated line of the nature of things which pertains to the eternal and infinite, and loses itself in that "fulness of joy" of which the beatitudes of "everlasting life" consist. "The things which are seen are temporal; but the things which are not seen are eternal," which is to say, the things of the external senses are a this-world element, and therefore short-lasting; whilst the things of the internal senses are a higher-world element, and therefore everlasting. "Our life is hid with Christ in God;" that is, our life, leavened with the spirit of Christ, is a Divine seed sown in the depths of the Infinite, in which matrix it is destined to grow into a bright, consummate flower of immortality, whose glories will outshine those of seraphim and cherubim, and be filled with a "fulness of God," which redeemed humanity only, of all created intelligence, can, in the nature of things, contain and reflect. Even Gabriel in all his glory is not arrayed like one of the beautiful "little ones" for whom Christ died. "Hid with Christ in God!" We must be out of time and away among the things of eternity in order to comprehend the Divine significance and immeasurable glory implied in a phrase like this. Meanwhile, let us set our affection on things above, and *not* on things on the earth. The very fact that we are creatures in which conscience *can* hold the supremacy, and the love of God *can* be "shed abroad," is a sufficient proof of our native superiority to the sensational and temporal, and of our birthright to the divine and eternal.

A married couple should be more than *coupled;* "they twain" should be not only one *flesh*, but also one *spirit*. Otherwise the union is without unity.

Let us not go into eternity asleep, but with our eyes open; not

as spiritual Rip Van Winkles, but as "looking for, and hastening to the coming of the day of God." Let us not take a leap in the dark, but in the light which shows the way to life and immortality.

A man's universe is no larger than his mental horizon. What different universes different men live in!

The want of all *but* money, is poverty of the deepest dye.

BRIEF NOTICES OF BOOKS.

The Bards of the Bible. By GEORGE GILFILLAN. Sixth Edition. London: Hamilton, Adams and Co., 1874.

FOR many years this book has been a favourite with the religious public. After running through five editions, it has for some time been out of print. In response to public call, the author has issued the present beautiful edition, and we shall be much mistaken if the work have not a new run of popular favour. More than twenty years ago, when the dew of its youth was upon it, we read it with interest; now, in its maturity, if we may so speak, we have read it with keener appreciation and deeper interest. It is, indeed, a book full of interest. Dealing with the poetry of the Bible, it is itself a prose-poem all aglow with poetic thought and feeling. In its scope it is much more comprehensive than its title imports. It not only deals with "the Bards of the Bible" and their poetry; it eliminates the poetic element from the entire mass of biblical fact and doctrine, and manipulates it into the rarest forms of beauty. Avoiding polemics and criticism—leaving debatable questions to be debated by others—it develops the substance of Bible truths in a way eminently fitted to captivate the imagination and move the heart. To religious young men of thoughtful mind, for whom, we believe, the book was specially intended, and to whom, we are sure, it is specially fitted, we heartily recommend it. It has only one noteworthy fault, namely, an occasional straining for effect, which, when contrasted with the unaffected simplicity of the Bible, is unnatural and annoying; but this is only an occasional fault, and in view of the general excellence of the work may be readily condoned.

The Teachers' Assistant and Bible Class Magazine, 1873. Vol. I. London: G. Lamb.

FEW persons have any correct idea of the time and labour consumed in preparing these lessons. What takes no more than eight or ten minutes to read, costs eight or ten hours to write. Perhaps not one in fifty of the volumes issued from the press involves such an amount of sheer intellectual drudgery as the one before us. The mere writing of the lessons is as nothing in comparison with the labour of consulting commentaries, and other works of Biblical literature, turning up and collating passages of Scripture, and condensing the information thus obtained into brief, pregnant sentences. The book is one to be *studied*, not skimmed over. If the reader do not ponder its lessons, noting and gathering

up what is hinted and suggested, as well as what is plainly stated; and if he do not turn up and carefully read the Scripture references with which the lessons are profusely illustrated, it is simply impossible for him to know the value of the book, or to be much benefitted by it. A better and more trustworthy book to assist Sabbath School teachers in their important work, we know not of. But again we say, it must be *studied*, that its value may be proved. Let it also be noted that the work is just as well fitted for the service of local preachers as Sabbath School teachers. Every lesson is made the basis of excellent homiletical hints, fitted for pulpit use. The hints, though brief, are pregnant, and may be easily turned to use in the pulpit. As a community, we should be thankful that a man of Mr. Macpherson's ability and resource should furnish us with a work of this kind, and it will be to our disgrace if it do not meet with a liberal patronage.

A Diamond in the Rough: or, Christian heroism in humble life. Being jottings concerning that remarkable peasant preacher, William Hickingbotham, of Belper, Derbyshire. By Rev. JOHN BARFOOT. London: Clarke and Co., 13, Fleet-street; G. Lamb, Sutton-street.

WE are here furnished with an admirable and deeply-interesting account of one of the many "diamonds" dug up by Primitive Methodism from the mines of ignorance and vice, to adorn the diadem of Christ. Mr. Hickingbotham was indeed "a gem of purest ray serene," rough of exterior, but intrinsically precious; unpolished by education, but polished by grace. He had a rich nature, full of all divine and human sympathies, and he lived a life of abounding usefulness. Rescued when thirty years of age from the dominion of vicious habits, and becoming thoroughly loyal to Christ, he grew to the full stature of Christian manhood, and spent a long series of years in self-denying labours for the salvation of his fellow men. Though deeply pious he was something of a wit, and at times could not help saying and doing things which had a touch of the ludicrous. The book is fertile in humorous and witty incident. We have noted many passages worthy of quotation, but can only find space for one:—

"A stylish young gentleman from London was once on a visit to one of William's masters, when, hearing a good deal said about the old man, he expressed a strong desire to see him. The master, addressing his guest, said, 'If an interview takes place between you and 'Old Billy,' very likely something may be said by the latter that you won't like; for I assure you he will not spare you. I believe, in fact, that if he saw me doing wrong, he would reprove me, even if certain to lose his situation for so doing.' The visitor haughtily replied, 'Oh! I'm quite ready for him; I'll soon take him down several degrees, and make him feel his own littleness and ignorance!' William is accordingly summoned into the presence of this august personage, who, after scornfully eyeing him from head to foot, addressed him by saying, 'Well, old man, can you tell me where Moses was when the light went out?' Quick as thought, William replied, 'Yes, Sir, I can tell you—Moses was then exactly where you are now: *in the dark!*'—and forthwith left the room."

In collecting, setting in order, and preserving from oblivion, the facts recorded in this nice little volume, Mr. Barfoot has done good service, and we trust he will find, as he certainly deserves, a wide circle of readers.

THE

CHRISTIAN AMBASSADOR

ART. I.—DR. GUTHRIE.

THREE notable Scotch ministers—Drs. Norman McLeod, R. S. Candlish, and T. Guthrie—have recently passed away to join the great assembly, whose loss will be very much felt in Scotland, and in some measure throughout the whole kingdom. It is true in general of ministers as of other good things—

> "That what we have we prize not to the worth
> Whiles we enjoy it, but being lacked and lost,
> Why, then we rack the value; then we find
> The virtue that possession would not shew us
> Whiles it was ours."

And now that these good men are gone, and their places are vacant, they may be more highly prized than when they were living. They were not, however, without some appreciation and honour in their day. They each held prominent places in their respective churches, had many friends and admirers in other communions, and accomplished something in the cause of truth and righteousness.

Norman McLeod, the eloquent preacher of the Barony, the editor of "Good Words," and one of Her Majesty's chaplains in Scotland, will be much missed in the busy city of Glasgow, and in the courts and councils of the Auld Kirk; while the readers of "Good Words" will look in vain for those grand, humorous stories, and graphic descriptions of travel, with which he delighted and instructed them so often. As a man, a preacher, and a writer, he was a person of some note, and fairly represented a certain section of the Scotch ministers and people, who, through intercommunication with the English, and other more general causes, are consciously, or unconsciously, modifying certain traits of the national character. All the people north of the Tweed are undergoing a slow but certain and extensive change in their manner of life and thought. Whether this is to be regarded as a misfortune, is a matter of opinion. There is no doubt about the fact, of which

sufficient evidence could easily be produced, and, as intercommunication becomes more general, the process becomes more rapid, so that in no great distant future the peculiarities which distinguished the Scotch and English of "Lang Syne," may be entirely obliterated, and the nation become in fact, what it has been in name, ever since the Union—one people. It must not be inferred from what we say, that the English are absorbing and assimilating the Scotch; they are mutually influencing each other, and by their joint action are producing the British people. During the process of fusion, it would be difficult to analyse the forming national character, and point out exactly each country's contribution to it, but there is no doubt the main characteristics of the Scotch mind are prominently asserting themselves, and that the contribution of North Britain is neither the least marked nor important. Now, while this process is slowly affecting all classes and persons, there are some who, from the constitution of their nature, or the peculiarity of their circumstances, are very susceptible to it, and in whom it has already produced an observable change, and of such in Scotland Dr. McLeod might be regarded as a fair representative. By birth and early training he was a Scot of the Scots, but his travels abroad, and close intimacy with Dean Stanley and other distinguished Englishmen, made him more a cosmopolite than "a stubborn patriot," and gave a breadth to his thought and sympathies that was at one time considered dangerous in Scotland. It is not, however, in this aspect that we now regard him, but rather in his intellectual relation to the other two ministers that we have named.

The Scotch mind manifests itself in two distinct forms, which, though differing very greatly, have a common national characteristic at the root. The one is that profound metaphysical disposition which engages in abstract speculations and in the pursuit of first principles, and which has gained for the Scotch the name of being hard-headed. The other is of quite a different nature, dealing more with the surface of things, and having relation to the sentiments and feelings more than to the intellect. The first is the logical and philosophical type; the second the poetical and popular. Whether this difference can be accounted for, we will not venture to say. We have thought that the first was peculiar to the Lowlanders, and the second to the Highlanders, but we have not sufficient evidence to form a positive judgment, and even if we had, we would still leave the cause of the difference unexplained. Though the difference is very marked, there is, however, a common characteristic, as we have said, which, for want of a better name, we call fervency, or intensity. It is generally thought by English people that the Scotch are a cool, calculating race; that they are sluggish in the blood, and accustomed to restraint; but the truth is they are

the reverse of this. They are quick, fiery, and impulsive almost to rashness. They throw anamount of feeling and enthusiasm into whatever they take in hand that would astonish English people. Their nature is full of passion, and what Englishmen count trifles, they invest with such importance that difference of opinion concerning them has often kindled a flame threatening the whole fabric of the state. Their intellectual life glows like fire, and whether it manifests itself in the one form or the other, this characteristic is equally distinguishable, and indicates the true Scotch mind. The church in Scotland is far more representative of the people than the church in England. The ministry is within the reach of all, because the means of qualification for it are open to all. The ploughman's son stands almost equally as good a chance of entering it as the squire's; the consequence is, that in the ministers of the church there are found representatives, of all the diversities of the national mind and character. Thus, in Drs. Candlish and Guthrie, we find illustrations of the two-fold tendency of which we have just spoken. The first was a philosophical thinker, a scientific theologian, and a rigid ecclesiastical disciplinarian. The ten years' struggle that preceded the disruption and the establishment and organisation of the Free Kirk afforded an opportunity for the development of his extraordinary powers, and never, from the day when he raised his voice against lay patronage, until the day when he was called to his rest in the heavens "did Scotland miss his grasp on her heart and brain." Cast in the heroic mould, endowed with massive, intellectual power and indomitable courage, he fought in the General Assembly with Chalmers, Cunningham, and the other heroes of that eventful period, and as they were one by one borne from the field, he filled up the ranks, and almost in his own person sustained their various parts. He was an epoch man, and has left behind him—bearing prominently his impress—the most perfect ecclesiastical organisation in Scotland, besides a number of works on Polemical Theology. As a preacher he was, perhaps, a little too abstract to be popular. His congregation was composed principally of intelligent tradesmen, city gentry, and students of the University. Dr. Guthrie was the very opposite of this. Equally active in the disruption movement, and equally helpful in its glorious consummation, the part he played and the powers he developed were altogether different from those of his colleague. He was not a philosopher. He was not even a student, in the technical sense. He knew little about books and the discussions of the schools. He dealt with positive and accepted truths, but the use he could make of them was such as no other man in broad Scotland could. In mind and character he was altogether unlike Candlish. He was genial, open, and trustful. He won the heart with a look,

and having made a friend he held him locked for ever in the strong bonds of affection. As a public speaker he was pre-eminently "pictorial." His grand appearance, fine voice, and lively fancy, made him popular with the common people, while his humour, pathos, and fervour secured him admirers amongst the most intelligent. Candlish was a philosopher, Guthrie was an orator, and Dr. McLeod held a middle place between them, combining their gifts. We do not say that he was as able a thinker as Candlish, or as popular an orator as Guthrie, but that, without being great in either, he happily combined the philosophical and popular. As a man he was buoyant and kindly. He had great capacity for enjoyment, and the power of awakening enjoyment in others. He was not quite the stuff that martyrs are made of; he had great firmness, which he could manifest on occasion, but he preferred to live peaceably and enjoy life. He was the friend of royalty and of the humblest. He was a great lover of children, and had a rare fund of humour by which he could entertain them, while the tenderness of his heart fitted him to render help to all in the distressing trials of life. As an author we are inclined to rank him high, though he did not make much pretension to literature. All he did was done in snatches, and hurriedly; still, we are inclined to consider the author of "Wee Davie," "The Starling," &c., &c., as worthy of a place in the long list of Scotland's literary worthies. His eloquence was of a high order, dashed with poetry, lit up with imagination, and delivered with great fervour; every word he uttered seemed to tell. There was no man in Glasgow, with the exception of the great and good Dr. James Morrison, that could draw and satisfy more perfectly a Glasgow audience. Having now indicated what we consider the relative intellectual position of these three men, we turn to relate more particularly the life of Guthrie.

On the 12th of July, 1803, in the quiet old town of Brechin, Forfarshire, Thomas Guthrie was born. The place of his birth occupies a more prominent position in the ecclesiastical than in the civil history of Scotland. In this old city there are more perfect monuments of the rise, decay, and revival of the religious life of the nation than in any other part of Scotland. Here, contiguous to each other, are evidences of the Culdee, Popish, and Protestant forms of faith and worship; and to the ecclesiastical student, or the antiquarian, Brechin is a place of interest, but to others it is almost without interest. Seventy years ago, Brechin was a model burgh town; the only sound heard in its streets, the live-long day, was the click-clack, click-clack of the weaver's shuttle, or the hurry scurry and merry laughing of the "callants" leaving school; and the only news that reached it from the great world *without* was brought by the famous four-horsed coach that rattled

through the front street on its way to and from Aberdeen. Thomas was the twelfth child in a family of thirteen. He claimed to be the "seed of the righteous," and was anxious to prove himself the descendant of the famous James Guthrie, who died as a martyr in the cause of the "Covenant," and in the struggle for civil and religious freedom. There was, however, no natural relationship between them, but surely there was a bond of kinship, deeper, purer, and more potential, because spiritual. But though he failed to establish a relation with the martyrs, his claim to be the "seed of the righteous" was well founded. His father, David Guthrie, inherited from the hardy yeomen of the "braes of Angus," not only a healthy frame and vigorous mind, but also high moral principles, and deep religious devotion. His mother, also, came from a good stock, and was noted, from her youth, for fervent piety.

> "Pure lives were they all, austere and grave,
> And fearing God; the very children taught
> Stern self-respect, a reverence for God's word,
> And an habitual piety."—*Wordsworth.*

It proved of some consequence to him that his parents were in comfortable circumstances. His father was the leading merchant and banker in Brechin, was bailie at the time of his birth, and afterwards held the office of Provost, or chief magistrate; but it was of more importance, seeing the part he was called to sustain, that they were pious and God-fearing. The home influences are always the most potent in the formation of those first principles which act so powerfully—though often unconsciously—in moulding our character and after life, and the worth of pious parents and a religious home can never be over estimated. Guthrie, like many more of the good and great, owed much to the influence of his mother. He says: "It was at my mother's knees that I first learned to pray; that I learned to form a reverence for the Bible as the inspired Word of God; that I learned to hold the sanctity of the Sabbath; that I learned the peculiarities of the Scottish religion; that I learned my regard to the principles of civil and religious liberty, which have made me hate oppression, and whether it be a pope, or a prelate, or a patron, or an ecclesiastical demagogue, resist the oppressor." Though trained in the Establishment, and now the wife of the chief magistrate, and though her husband and nearly all the other members of her family attended the parish Kirk, this good woman, feeling that she received more spiritual edification at the service of the Seceders, regularly worshipped with them. On the Sabbath morning, Provost Guthrie, escorted by the town officers in their quaint costumes, would march to his place in the "Magistrate's Loft" in the Auld Kirk, while his resolute and pious wife, with her eldest son and

daughter, took their way to the humble meeting-house of the Burghers. Her precepts, prayers, and example influenced her whole household; but upon none had it a more permanent effect than upon him who was one day to make her worth more widely known. The early home-life of Guthrie may be taken as fairly representative of the Scotch. In modern times, in many of the cities and towns where the population is greatly mixed, the home-life of the Scotch people may not seem to differ much from that of the English; but seventy years ago, in the old burgh towns—as now among the glens and passes where there are few "incomers"—the difference was very marked, and we must not be thought partial when we say, that as far as religious knowledge was concerned, the difference was in favour of the Scotch. Look at this picture which Guthrie gives of a Sabbath in his father's house, and join with it Burns' "Cottar's Saturday Night," and you will have a very fair idea of the religious exercises of the Scotch people in their home-life. He says, "Conversation about the ordinary business of life was not engaged in, nor allowed. No letters were taken from the post-office, nor any but religious books read. Nor were the newspapers looked at, although in these days our armies were in the battle-field fighting the French. No walk was taken but in the garden, and to the church, which we attended regularly, forenoon and afternoon. In the evening my father, who had the Catechism—the Shorter Catechism of the Westminster Assembly of Divines—at his fingers' ends, as they say, used to put us through our drill in its questions and theology; and I think I see him still, in his knee breeches, white woollen stockings, and white cravat—his costume on Sunday and Saturday—tall, erect; his dark, crisp hair dashed with grey, walking up and down the floor of the dining-room, as was his wont, with nine children and three women servants ranged up by the walls, each in turn having a question to answer. Besides this, the younkers had to repeat portions of the Psalms which they had committed to memory, and also the texts of the day; while an elder brother, that had a powerful intellect, and a gigantic memory, gave a summary of the sermons. The Sabbath passed away like a flood that fertilizes the land it overflows, leaving a blessing behind it." Ignorant and irreligious men have indulged in sneers and jokes about the Scotch Sabbath observances; and, possibly, there have been other reasons for this besides their depraved hearts. In many instances the Sabbath was made too sombre and severe for young people; still, there is no doubt the Scotch Sabbath has contributed greatly to the Scotch character, and the severe drilling the people have got in theology and the Catechism has aided in their intellectual development, and therefore we cannot but look with considerable favour upon the Scotch Sabbath.

In childhood Guthrie did not share in that precocity which is so often claimed for men who attain to eminence. There are few like John Stuart Mill who learn Greek at three, and teach Latin at eight; but in general the claim is made for men who become famous that, when children, they gave evidence of their endowments.

It might be some consolation to the parents of apparently dull children to remember, that those who are quickest at school and college often fail to fulfil the promise of their youth; while the dull boy as often turns out the successful man. The rule seems to be, the less the volume and the poorer the quality of the brain the sooner is it excited and exhausted; and the greater and better it is, the slower is it in development, but the more capable of continuous cultivation. It must not be understood that Guthrie was a dunce in his youth. He was very often at the head of his class, and had capacity for retaining that position always; but he had such a flow of animal life, such buoyancy and lightness of spirit, and such insatiable appetite for fun and frolic, that he could not fix his mind on his lessons. He was a thorough adept in all athletic sports. He could swim, run, leap or fight any boy in the school. The idea we get of him here is that of a fine, healthy boy, manifesting no particular signs of intellectual endowment, but full of animal spirits, and living in the supreme enjoyment of life; and we feel considerably encouraged by it, for, ordinarily, when we are reading religious biographies, the heroes are made out to have been paragons of innocence and goodness from their very birth—and in our travels we do not meet with any such; so the feeling creeps over us that the race of the good and the great has died out—that those rude, wild lads that go tearing past our windows laughing and cheering, and even guilty of naughtier things, can never become like these; they are different altogether. So we feel when reading religious biography in general; but Guthrie's memoir raises up hope. He was like other boys—like the common run of those that pass our doors; and he afterward became useful and great in the Church. Well, so may these; there is room for hope, and encouragement to labour.

A Scotch family feels itself honoured if one of its members enters the ministry, and only the Great Day of the Lord will fully reveal the efforts put forth by the poorer classes to train and qualify men for this high office. Mean and worldly motives may, no doubt, sometimes have an influence with them; but when the position and stipend of a minister are taken into consideration, and when the fact is remembered that in Scotland eight years' previous training is at least necessary, the conclusion will seem more just, that the love of God constraineth them. There is an anecdote in the memoir illustrative of this feeling, which we may here quote:—An honest countryman came one day to Mr. Linton (head master of the grammar school)

with a *halflin'*, long, empty chap, who had taken into his head that he would have a little learning. Said the father: "Mr. Linton, ye see, my laddie's fond o' lear', and I'm thinking o' makin' a scholar o' him." "But," said Mr. Linton, looking at the youth, and not seeing any sign that there was much in him, "what are you to make of him?" "You see, Mr. Linton," rejoined the father—and it showed how sound the old Scotchman was—"if he gets grace, we'll mak' a minister o' him." "Oh, but," said Mr. Linton, "if he does not get grace, what will you make of him then?" "Weel, in that case," said the parent, "if he disna get grace, we'll just mak' a dominie o' him." Provost Guthrie was no exception to the rule, and so it was proposed that Thomas should be devoted to the ministry. Accordingly, at twelve years of age, under the care of his tutor, Robert Simpson—afterwards Dr. Simpson, of the Free Kirk—he left home for the University of Edinburgh. There can be no doubt he was speaking from his personal recollection when, in the following passage, he describes "that eventful morning when (we) first left a father's house; and, as the gates of that happy sanctuary slowly opened for our departure, amid tears and many a kind farewell—watched by a father's anxious eye, and followed by a mother's prayers—we pushed out our bark on the swell of life's treacherous sea. That day—the turning-time of many a young man's history, the crisis of his destiny—may have exerted an influence as permanent on our fate as its impression remains indelible on our memory." The story of the journey to Edinburgh is amusing. They intended to be very economical, and so walked from Forfar to Dundee, spent the night in Dundee, and landing at Pettycur the next night they thought to remain there until morning. Before finally resolving, however, they thought they would call and get tea, and see what was charged. When the bill came in—eighteen pence each! They looked aghast, and hurried at once from what they thought to be a den of thieves, Guthrie complaining bitterly that they allowed any of the viands to be removed.

Landed safely in Edinburgh, a new chapter in his history begins. He attended the literary and philosophical classes four years, the Divinity Hall four years; and having finished his course two years before he could be taken on trial as a preacher, he spent these years in the study of chemistry, anatomy, and natural history, subjects that were not required in the Church law. He says: "Beyond the departments of fun and fighting, I was no way distinguished at college."

Perhaps he entered too young. A boy at 12 years of age is scarcely fit to profit by the prelections of a college professor. If, however, he did not distinguish himself as a scholar, he secured, at *any rate, a* general culture, and a vast store of miscellaneous know-

ledge which was, on the whole, as useful to him as a preacher as a more finished scholarship would have been. It might appear unwise and dangerous to send a lad so young into the heart of a large city, with all its temptations and inducements to evil; but his parents had taken care beforehand to supply him with a suitable guardian, and the pious example and counsel of Robert Simpson, and the strong influence of his home training, preserved his feet from the snares of evil. A person with whose mother he and his youngest brother lodged while attending the University, states how her mother was impressed by the family worship maintained in their parlour. This exercise was never omitted, the younger brother generally reading a chapter, while the elder prayed. This is by no means a common practice among students, and shows that very early Thomas Guthrie had the fear of God before his eyes. There is another thing concerning his college life that we deem worthy of notice—he was very economical. Apart from the expenses of books, fees, and what his tutor received, he did not cost his father much more than £10 the first session; and though he lived a little more freely afterwards, yet he was always careful, and gave a strict account of every penny to his father, and this was done not because his father could not afford to supply him "handsomely," but on principle, and a good principle it is, for no more serious danger can beset a young man than to be plunged into the heart of a great city with plenty of money in his pocket. He is set in a slippery place, and requires more than ordinary discretion and grace to keep his balance. Sydney Smith joked the Scotch about studying the arts and sciences upon oatmeal; but it is to the credit of Scotch educational institutions that poverty is no bar of entrance. It might be better if the higher foundations in England were open to all who had capacity and inclination to enter, for thus might the intellectual life of the nation be more fully cultivated and utilised.

During his college term Guthrie witnessed the entrance of the 42nd Highlanders into Edinburgh after the Battle of Waterloo. They had greatly distinguished themselves on that memorable field, and in all the towns of England they had received, on their return, a grand welcome. "The long line of their triumphal march was one densely packed mass of human being." As they entered the city, "every window was filled. . . . . Wherever there was sitting or standing room, on the roofs and chimney pots, daring fellows were clustered. The town was wild with joy; and as the small but gallant remnant of that noble regiment entered with tattered colours, some with their arms in slings, patches still on the naked limbs that trod, and upon the bronzed faces that looked upon that bloody field, the roll of drums and shrill sound of their bagpipes were drowned in shouts that rent the air. Order was gone; brothers

and sisters rushed into the arms of their soldier brothers, as if they had got them back from the grave. Friends shook hands with friends, and one of the pipers, besides being well blackened, was nearly choked in the embraces of a drunken chimney sweep."

During his last session he was called to attend the death-bed of his father. This was the first great trial he had to pass through, and coming as it did just before he was licensed as a preacher, its influence was very marked upon him. "My father's death," he says, "was a terrible blow to me; at first and for a time I had no heart for anything." It, however, brought eternity near, aided him in a vivid realisation of the unseen, and awed and humbled his spirit just as his hand was upon the door of the pulpit.

In 1825 he was licensed, and four months after "one of the largest charges and best livings in Scotland" was within his reach; but he would not pledge himself to the Moderate Party, and therefore lost it. This was considered by himself and his friends as a great misfortune at the time, but he learned afterwards to regard it as a providence. At the age of 22, such a charge would have been too much for him, and might have stunted him in his growth; besides, it would have allied him with the enemies of evangelicalism. Being now idle, and having a desire to increase his knowledge, he determined to go to Paris, and enter himself as a student at the Sorbonne. On his way to Paris he spent a few weeks in London. Here he heard the famous Dr. Adam Clarke preach, and, being favoured with a pass to the strangers' gallery of the House of Commons, saw a splendid encounter between the Whigs and the Tories. It was the night when Canning appeared for the first time as the leader of the Whig party. A bitter attack was made upon him by his old friends the Tories. "I marked Brougham," he says, "sitting with his hand resting on one of the iron pillars of the old House of Commons, immoveable for an hour or so, with his eyes fixed like a basilisk on the assailants. When they closed, up he rose to a task for which he could have made no preparation, and which was the most extraordinary display of reasoning, sarcasm, withering denunciation, and eloquence ever I heard. Canning stepped for a moment into the arena, but, leaving the fight to his troops, contented himself as he looked over on the opposite benches with exclaiming, in trumpet tones, and his arm suiting the words, 'I rejoice that the banner of opposition is unfurled.'"

In Hogg's Instructor there is an amusing story of a Glasgow bailie, who was persuaded by his two daughters to take them to Paris "to finish." When he got there, to his amazement, the outlandish French "couldna understan' gude braid Scotch," and even his accomplished daughters could scarcely make themselves intelligible, their French being as difficult to the natives as their father's "gude braid Scotch." Guthrie, when he landed, found himself in

a similar fix. Though provided with the best Brechin French, he stood beside his luggage surrounded by a crowd of chattering and jabbering men and women, whom for the life of him he could not understand or communicate with, otherwise than by signs. By-and-bye, however, he learned to speak the language with great fluency. During his stay in Paris he kept a diary, which his sons have used freely in the memoir, and from which we might give many characteristic extracts, but we content ourselves with one sentence. He sums up his opinion of the Parisians thus: "I neither like French weather nor French ways, French men nor French manners," and though he lived to modify this judgment, yet the instability, infidelity, and inhumanity the Parisians have so often manifested during late years would keep any right-minded man from liking them.

On returning to Brechin in 1827 the prospect of securing a living seemed as remote as ever. Some of his friends advised him to try the English bar, but he felt himself called to the work of the Church, and he might have replied—

> "One path is clear before me, it may lead
> O'er perilous rocks,—cross sands without a well,
> Through deep and difficult chasms, but therein
> The whitenesss of the soul is kept, and that,
> Not joy nor happiness, is victory."—*Smith.*

He thought of spending the winter in Germany, but the death of an elder brother, who was banker, compelled him to relinquish the project, and take to banking. Guthrie's bank was the only one in Brechin at that time, and, consequently, did a considerable business. Here he spent two years, acquiring a knowledge of mercantile and agricultural affairs, securing a training in business habits, which was of great use to him in after time, and also gaining an insight into human nature in various moods, which aided him, when a minister, to touch aright the hearts and consciences of his hearers. He says in the bank he received not the least part of his training and education. It is necessary that some ministers should be accomplished scholars. Such are necessary for biblical criticism; but for those who are simply to be preachers, a knowledge of human nature, and of the world, is specially necessary. He was now 27 years of age, and for fifteen years he had been training for the ministry, and yet he had never earned more than five guineas by preaching.

At length, on the 13th of May, 1830, he was ordained minister of the parish of Abirlot—a rural parish, on the north-east seaboard, close to Arbroath. Ready for the work for five years, and anxious as ready when the time came, he entered into it with all his heart

and strength. Everything in his parish suited him; the situation was good—from the manse he looked out, upon the one hand, on the great wide sea, and upon the other, on the green and fertile country. The people also pleased him. "Physically, mentally, morally and religiously," he says, "my parishioners were a remarkably well-conditioned people." All that human earnestness and exertion could do was done by him to awaken in them desires after God and righteousness. He carefully prepared for his pulpit duties, visited his flock regularly, held prayer meetings and meetings for the religious instruction of the young. He established a circulating library, and a savings bank, and was in every good work more abundant, and, in consequence, he became greatly endeared to his people and was instrumental of much good.

In Scotland ecclesiastical affairs excite far more general interest than in England. The action and divisions of the Church Courts are narrowly watched by the public. The newspapers report their proceedings, and their conclusions are canvassed in counting-houses, workshops, and at street corners. The consequence is, that if a minister distinguishes himself in any obscure presbytery in the country, his name is soon spread from John o' Groats to Berwick-on-Tweed. Just about the time of Guthrie's ordination, the question of lay patronage was being keenly discussed. Lay patronage in the Church of Scotland, which had been abolished in the Second Reformation, in 1649, was restored by Queen Anne. From that time onward it had proved a root of bitterness; and, with the revival of religious life in the Church, an ardent desire for freedom in the choice of pastors took possession of the people. Guthrie had had a little experience of the evils of lay patronage; for five years he had been doomed to enforced idleness, and now that the country was wakening up to the matter, he entered upon the discussion with all his heart. Neither he nor his friends knew whither this matter was tending.

"Oft fire is without smoke,
And peril without show."—*Spenser.*

But, in the end, they were to demonstrate to the world *that evangelical religion and Christian freedom are incompatible with State patronage and control.* The storm was brewing that was to wreck the Established Church in Scotland. Guthrie, like the Evangelicals in the English Establishment at the present time, loudly demanded reform. The Dissenters, however, told him—as they now tell the Evangelicals—the true cure; but he was greatly offended, and vehemently resisted them. Dr. Ritchie attended a meeting at Arbroath, and Guthrie, in a telling manner, answered him. The answer pleased all the friends of the Establishment, and at once made him famous. The consequence was, that he was called to join the Rev. Mr. Sym, as one of the

ministers of the Grey Friar's Kirk, Edinburgh; and, on the 16th of September, 1837, followed by the prayers and good wishes of all his parishioners, he left Abirlot, where he had been minister for seven years, to enter upon the more onerous duties of a city pastorate, where, for the present, we must leave him.—RORY.

ART. II.—SOME OF THE MORAL ASPECTS OF THE PRESENT AGE.*

JUSTIFICATION BY FACT, NOT BY FAITH.

THE sentence that stands at the head of this article is one of Professor Huxley's, slightly altered. His exact words are:—"The man of science has learned to believe in justification, not by faith, but by verification." The same sentiment is repeated in different parts of the Professor's works, and in various forms. Let us give a few specimens:—"What are among the moral convictions most fondly held by barbarous and semi-barbarous people? They are the convictions that authority is the soundest basis of belief; that merit attaches to a readiness to believe; that the doubting disposition is a bad one, and scepticism a sin; that when good authority has pronounced what is to be believed, and faith has accepted it, reason has no further duty. There are many excellent persons who yet hold by these principles, and it is not my present business or intention to discuss their views. All I wish to bring clearly before your minds is the unquestionable fact, that the improvement of natural knowledge is effected by methods which directly give the lie to all those convictions, and assume the exact reverse of each to be true.

"The improver of natural knowledge absolutely refuses to acknowledge authority as such. For him scepticism is the highest of duties, blind faith the one unpardonable sin. And it cannot be otherwise; for every great advance in natural knowledge has involved the absolute rejection of authority, the cherishing of the keenest scepticism, the annihilation of blind faith," &c. Again: "If a man asks me what the politics of the moon are, and I reply that I do not know, that neither I nor any one else have any means of knowing, and that under these circumstances I decline to trouble myself about the subject at all, I do not think that he has any

* Readers of this paper may think that the "aspects" exhibited in it are rather scientifico-intellectual than moral. To justify the use of the term "moral," regard must be had to the *results* of the doctrines discussed in the article.—J. W.

right to call me a sceptic." The following sentence Mr. Huxley quotes, approvingly, from Descartes:—" 'The golden rule is—Give unqualified assent to no propositions but those the truth of which is so clear and distinct that they cannot be doubted." On this the Professor thus comments:—"The enunciation of this first great commandment of science, consecrated doubt. It removed Doubt from the seat of penance among the grievous sins to which it had been long condemned, and enthroned it in that high place among the primary duties which is assigned to it by the scientific conscience of these latter days."

If the sentiments above recorded be those entertained by men of science in general, then modern science is, undoubtedly, the antagonist of faith. Were the denunciations of science flung against "blind faith" only, we should be acquiescing, if not consenting, parties to the act. But it is not so. It is faith *as* faith which evokes the scorn of modern physicists. Faith in the unseen, faith in testimony, however unimpeachable, provided it be borne to supernatural facts, is not worth, in the opinion of modern science, a moment's consideration. With equal earnestness, if not with equal contempt, the shafts of science are directed against the faith of Newton and Locke, and that of Paul Cullen and Edward Manning. We care nothing for any "authority" in matters of faith, save that of the Bible; but even this, as will be seen presently, is as really rejected as that of the "Church." Professor Huxley's Bible is Nature, the letter of which only he seems to understand; His Apostles—Harvey and Hutton, Descartes and Darwin; and the redemption that he preaches is not one from moral guilt, but from ignorance and social misery—to be effected by a knowledge of, and obedience to, the Gospel of Physical Science.

Professor Huxley complains that his authoritative statements on matters of science have not been received in the same acquiescent spirit with those of the Bible. He is provoked by the gain-sayings of certain sinners against science, who do not take to the spoiling of their spiritual goods quite so calmly as, in the judgment of the Professor, they ought to do. Whereat the man of science waxes angry, and reveals, in the following sentences, his *animus* and his resolution:—

"The myths of Paganism are as dead as Osiris and Zeus, and the man who should attempt to revive them, in opposition to the knowledge of our time, would be justly laughed to scorn; but the coeval imaginations current among the rude inhabitants of Palestine, recorded by writers whose very name and age are admitted by every scholar to be unknown, have unfortunately not yet shared their fate, but even at this day, are regarded by nine-tenths of the civilized world as the authoritative standard of fact, and the

criterion of the justice of scientific conclusions in all that relates to the origin of things, and among them of species. In this nineteenth century, as at the dawn of physical science, the cosmogony of the semi-barbarous Hebrew is the incubus of the philosopher and the opprobrium of the orthodox. Who shall number the patient, earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered, and their good name blasted, by the mistaken zeal of Bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonize impossibilities—whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the strong party? . . . It is true that if philosophers have suffered, their cause has been amply avenged. Extinguished theologians lie about the cradle of every science, as the strangled snakes beside that of Hercules; and history records that when science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed, if not annihilated; scotched, if not slain. But orthodoxy is the Bourbon of the world of thought. It learns not, neither can it forget; and though at present bewildered and afraid to move, it is as willing as ever to insist that the first chapter of Genesis contains the beginning and the end of sound science, and to visit with such petty thunder-bolts as its half paralysed hands can hurl those who refuse to degrade Nature to the level of Primitive Judaism.

"Philosophers, on the other hand, have no such aggressive tendencies. With eyes fixed on the goal to which, *per aspera et ardua*, they tend, they may now and then be stirred to momentary wrath by the unnecessary obstacles with which the ignorant or the malicious encumber, if they cannot bar, the difficult path; but why should their souls be deeply vexed? The majesty of fact is on their side, and the elemental forces of Nature are working for them. Not a star comes to the meridian at its calculated time but testifies to the justness of their methods—their beliefs are one with the 'falling rain and the growing corn.' By doubt they are established, and open enquiry is their bosom friend. Such men have no fear of traditions, however venerable, and no respect for them when they become mischievous and obstructive; but they have better than mere antiquarian business in hand, and if dogmas, which ought to be fossil but are not, are not forced upon their notice, they are too happy to treat them as non-existent."

"Why," indeed, should the scientific souls of Professor Huxley and his friends be "vexed" by the resolute and persistent efforts of Believers in defence of their rights? Does it not seem natural that men should act in that way? Should it not be remembered that one of their duties is, "to contend earnestly for the faith

once delivered to the saints?" In this contest many theologians may indeed have become "extinct;" but the same may be said also of many scientists. During this nineteenth century we have seen the successive theories of Convulsion, Continuity, and Evolution stoutly maintained. Now, as these theories cannot all be true, some of the champions engaged in upholding them must have become "extinct." But whilst theologians and scientists become extinct, science and theology do not. The eternal facts in the spheres of Revelation and Science remain unharmed, notwithstanding all the strife at present raging around them. As the ladies, for whose favour the knights of old met in deadly encounter, sat, calmly and safely watching the rush of horsemen, and listening to the clashing steel of armour-clad combatants, so truth, whether existing in the realm of Nature or the volume of Revelation, will remain untouched by the disagreements of men who think they understand Nature and Revelation, but do not.

Meanwhile, it is pretty clear to us from the foregoing citations, and from scientific literature in general, what the purpose of physicists to-day is. They mean to forget, if possible, the things which are "unseen and eternal," in order that they may devote themselves exclusively to those which are "seen and temporal." They are devoted to the outward—to the shells and husks of things—whilst the soul and meaning of things are ignored. Not, surely, for the same reason that "the politics of the moon" are ignored; since everyone must see that there is a something in living organisms which causes them to be what they are; whilst not even the acutest astronomer can tell us that the moon has either politics or politicians. Respecting an organism, an improver of natural knowledge can tell you almost everything, excepting what it is which causes it to be an organism. Now this same causative something which lies within or beneath the organism, shaping it into a form peculiar to the species to which it belongs, is, in our judgment, the most interesting fact of all. Such a view, however, is rankest heresy in the estimation of improvers of natural knowledge. For, suppose the subject (or, more properly, object) of enquiry be a human being, then the interest and importance of the quest decreases as you go inwards. First in order of importance are the *garments* in which the human figure is enveloped. By what numerous and curious processes, both animal and mechanical, have these come to be what they are! Look at those broad-cloths and silks intently, and what a vista opens before you! A vista, crowded with shops and cloth-halls, giant factories, with their analytical and synthetical processes,—a vista of populous cities, and inky streams, and Lyon's looms—a vista, closed up with a pastoral view of flocks on mountain side, and vermical operations

upon mulberry leaves. A "clothes philosophy" indeed! We should think there were; and beg our readers to understand that the most famous Professor in that branch of learning is not Herr Teufelsdrökh, but T. W. Huxley. No more will the author of "Sartor" need to lament that "thewrappage and overall" in which "man's whole faculties work and his whole self lives, moves, and has its being" is quite overlooked by science. Science looks at nothing else in these days but "wrappages and overalls," since the truth about anything else is not, in her opinion, ascertainable. Clothes; factoral, vegetable, animal, mineral, contain the facts by which science is justified.

Penetrating the garments which cover the human frame, we come in the second stage to the structure itself. This, some one of old, who knew more of faith than of physics, said, "was fearfully and wonderfully made." But wonder and fear, science will tell you, are simply the results of believing ignorance. A knowledge of organic chemistry, molecular physics, and physiology, leaves no room for wonder, and no cause for fear. Do we not know that the very same elements, differently combined, enter into the composition of the human body and the raiment that covers it? Cannot we weigh for you the phosphate of lime, and measure for you the quantities of nitrogen, hydrogen, and oxygen of which it is composed? Cannot we decompose the organism—"Thaw and resolve it into a dew?" A very interesting and curious, but quite matter of fact enquiry, is this of human physiology.

Science knows that there is a third stage: knows that beyond, beneath, or within that mere animal structure there is a something, but knows not what. A something which discloses not itself to the eye even when aided by the finest lens; which the scalpel is powerless to lay bare, and the crucible to disengage. A something secret, silent, invisible, impalpable; which, therefore, science passes over for the present, in the hope that it, too, will, by-and-bye, be registered among the ascertained facts of physics.

This devotion to Nature, this elevation of Fact, and corresponding depression of Faith, may be viewed in *relation to the Past*, in *connection with the Present*, and in *reference to the Future*.

In regard to the Past, it is obvious that the path of fact can only take you a given and measurable distance. And this is true whatever route you take, whatever objects you contemplate. Let any one glance up, for instance, at the stars of a night, and ask Astronomy the question: How and when did those begin to be? Astronomy cannot answer it indubitably. Astronomy—calm, profound, wise, and far seeing, can tell much about those shining orbs, but cannot tell you *that*. But what you, with mind variously exercised on deep and diffi-

cult problems, wish to know is, not merely the relative sizes, distances, and rate of speed, of the visible planets; but how they came to be there at all. This, we repeat, science cannot determine. The eye of science has never seen them but as they are. Whether, therefore, they, as gigantic-air-ships, were constructed in some far-off dockyard in the immensities, and launched, full-rigged, upon the bosom of immeasurable space, to circumnavigate their respective orbicular oceans; or whether they were slowly built up from a widely diffused nebulous matter floating about in the great air ocean, is impossible to demonstrate. It is fair to say, however, that the balance of scientific opinion, now largely preponderates in favour of the latter view. Still, it should be remembered that it is but matter of opinion, guess, faith, and by no means, therefore, harmonizes with the canon laid down by Descartes and adopted by Professor Huxley, "Give unqualified assent to no propositions but those the truth of which is so clear and distinct that they cannot be doubted." Will our readers pardon the pun if we say that the terms "clear and distinct" seem to us quite the reverse of *nebulosity*. Notwithstanding which, Professor Huxley adopts the nebular hypothesis, as we shall see further on; an hypothesis which he firmly holds as an hypothesis, and from which he deduces the largest consequences. A greater than Huxley, Newton, said, *Fingo non hypotheses*. Professor Huxley may reply that he has *framed* none, but only adopted those of others. Still, from a man who preaches up so resolutely the doctrine of Justification by Fact, not by Faith, we should have expected something different from such backsliding into mere theory.

Immanuel Kant wrote, it seems, in 1755, a work entitled, "A General Natural History and Theory of the Celestial Bodies, or an Attempt to account for the Constitution and the Mechanical Origin of the Universe upon Newtonian principles." On this Professor Huxley remarks, "In this very remarkable but seemingly little known treatise Kant expounds a complete cosmogony in the style of a theory of the causes which have led to the development of the universe from diffused atoms of matter, endowed with simple attractive and repulsive forces." This theory of development Huxley elsewhere adopts as part of one vast evolutionary system, whose beginning is found in "diffused atoms of matter," and whose end, so far as science yet knows, is man. "Give me matter," says Kant, "and I will build the world." Kant does well to ask for material, for it is obvious that no structure, not even a world, can rise without it. "Give it me," says he. Did he appeal to us, we should say, "Produce it for yourself. Or, if you cannot produce it, nor believe that it is self-producible, nor yet that it is eternal, then believe that He who built all things is God." Kant, perhaps, did believe this, but many of his successors do not. To these,

however, we will remark that the question is not exactly how the planets came to be globes and not planes, but how they came to be at all. The *shape* of the planets is one thing, the material which has somehow been moulded into that shape is another. Whence did *it* originate? There seems to be a disposition on the part of some modern philosophers to believe in the eternity of matter. But he who can swallow that camel of philosophy is a rank hypocrite if he strain at the gnat of Revelation. Suppose, however, that our philosopher is supplied in some way with the requisite material for the construction of a world, he will still require the simple forces or laws which he calls attraction and repulsion. Who is to furnish them? For, to speak of laws without pre-supposing a law giver, is not only unphilosophical, but utterly irrational. Grant him these, and then as the masses of matter in which those laws inhere can only act and react upon each other, when placed within given distances of each other, he will still require some one to nicely adjust those distances, so that the action of the laws may be salutary, and not destructive. Now, who is to adjust those distances, and so bring the laws into operation as to *originate* motion, and regulate it ever afterwards.

Our philosophers are always going to do some great thing, provided only you will supply them with something that is utterly beyond the reach of all but Omnipotence. Archimedes, we recollect, would have lifted the world with a lever, if only a fulcrum could have been found for him to rest the lever upon. But as that was not forthcoming, the world never got lifted. Mr. Darwin will produce for you myriads upon myriads of living things and persons, if you will only allow him a few primordial germs to begin with. Professor Huxley will perform a similar feat, given a sufficient quantity of protoplasm. Produce for Kant a sufficient amount of nebular matter, and he will build for you a world. Now, it may be possible, for aught we know, to reach *Professor Huxley's* terminus by the road of fact; but it is not possible to arrive at the other two termini by the same route. Professor Huxley may have seen the protoplasm which he calls the physical basis of life, but did Kant ever see the nebular matter of which he supposes this world was made; or Darwin those primordial germs which he conceives to have lain at the beginning of all vegetable and animal life? Suppose, however, it were true, which it is not, that the chain of inductive reasoning, leading backwards to those termini, had no missing links; once there, we should find ourselves face to face with an impassable barrier. What then remains, but that those three distinguished men, if justified at all, are not justified by faith alone, nor by fact alone, but partly by the one and partly by the other.

If the origin of the universe at large is shrouded in mystery, no less so is the origin of the earth on which we dwell. Geology and

zoology can tell much about the history of the earth, and the life that is upon it; but how the earth came to be, and how life came to exist upon it, nothing of certainty. Science leads us back along a chain of cause and effect, or natural sequence of vast length; but never to the first link in the chain. For, as Hutton remarks, "In thus tracing back the natural operations which have succeeded each other, and mark to us the course of time past, we come to a period in which we cannot see any further." This, however, "is not the beginning of the operations which proceed in time. . . . It is only the *limit* of our own retrospective view of those operations which have come to pass in time, and have been conducted by Supreme intelligence." To the same effect Lyell writes: "To assume that the evidence of the beginning or end of so vast a scheme" (as that which the earth and its successive races of living creatures presents) "lies within the reach of our philosophical inquiries, or even of our speculation, appears to be inconsistent with the just estimate of the relations which subsist between the finite powers of man and the attributes of an Infinite and Eternal Being." The author of the "lay sermons," however, from whom we borrow the two quotations just given, is not content with the reverent views which the authors of those words evidently held. "I am," he remarks, "at a loss to comprehend why, for all time, the Geologist must be content to regard the oldest fossiliferous rocks as the *Ultima Thule* of his science, or what there is inconsistent with the relation between the finite and the infinite mind, in the assumption that he may discover somewhat of the beginning or of the end of this speck in space we call our earth." No; the Professor is not content, after all, to be justified by fact, because he has a theory to maintain—the theory of Evolution. What though the doctrine of evolution "applies the same method to the living and the not living world, and embraces, in one stupendous analogy, the growth of a solar system from molecular chaos, the shaping of the earth from the nebular cub-hood of its youth, through degrees and innumerable ages to its present form, and the development of a living being from the shapeless mass of protoplasm, we call a germ?" The discoverer of protoplasm is daring; he means, facts or no facts, to go back to the birth period of the world. The world, according to him, was evolved out of nebular matter, and life was somehow evolved out of the world. Let us put on record a passage in which the Professor states, not his belief, for to that word he entertains a very decided objection, but his *expectations*. "And looking back through the prodigious vista of the past, I find no record of the commencement of life, and therefore I am devoid of any means of forming a definite conclusion as to the conditions of its appearance. Belief, in the scientific sense of the word, is a serious matter, and needs strong foundations. To say, therefore, in the *admitted absence of evidence*,

that I have any belief as to the mode in which the existing powers of life were originated, would be using words in a wrong sense. But expectation is permissible where belief is not; and if it were given me to look beyond the abyss of geologically recorded time, to the still more remote period when the earth was passing through physical and chemical conditions which it can no more see again than a man may recall his infancy, *I should expect to be a witness of the Evolution of living protoplasm from not living matter.*" The italics are ours. Now, are facts, by which Professor Huxley gives out again and again he means to stand or fall, in favour of such "expectations"? No; on the contrary, facts are entirely opposed to it. The Professor as good as admits this. He concedes, that up to the present, all efforts to prove that "Abiogenesis" (life from death, spontaneous generation) is a fact, have failed. "Thus," he says, "the evidence, direct and indirect, in favour of "Biogenesis" (life from life) "for all known forms of life, must, I think, be admitted to be of great weight." In fact, there is not a tittle of evidence for the other view. And yet Professor Huxley "expects" that it is the true view. We must leave our readers to say whether we are unfair or unjust in asserting that facts to scientific explorers like T. W. Huxley are valuable when they support, or are conceived to support, an admittedly grand, but wholly hypothetical scheme, and of but little consequence, when they don't.

But if Professor Huxley expects that living protoplasm was evolved from not living matter, there are men, as eminent as himself in the walks of science, who expect no such thing. And thus we come upon divergences of opinion, where divergences of opinion could hardly have been looked for. "There is," says Dr. Stokes, "a mysterious something lying beyond or beneath an organism, a something *sui generis* working with and through physical laws, to the attainment of a designed end. What this something which we call life may be, is a profound mystery." A something *sui generis*, peculiar to itself, and, therefore, *not* a property of matter.

Dr. Tyndall, too, without committing himself decidedly to the Bible-view of creation, stands (or stood when the following words were spoken,) quite aloof from the evolutionary theory. "Mr. Darwin has drawn adventurously upon matter in his theory of Pangenesis. According to this theory, a germ, already microscopic, is a world of minor germs; and, guided by analogy, in his *Origin of Species*, he placed at the root of life a primordial germ, from which he concluded all life had come. If this were true, it would not be final. The human imagination would infallibly look behind the germ, and enquire into the history of its genesis. *Certainty is here hopeless;* but the materials for an opinion may be obtained. From the extension of the solar system,

Kant and La Place came to the conclusion that the various bodies once formed parts of the same undislocated mass; that matter in a nebulous form preceded matter in a dense form; that, as ages rolled away, heat was wasted, condensation followed; planets were detached, and that, finally, the chief portion of the fiery cloud reached, by self-compression, the magnitude and density of the sun; and, in our day, the hypothesis of Kant and La Place receives the independent support of spectrum analysis. Accepting some such view of our system as probable, a desire arises to connect the Present life of our planet with the Past. On its first detachment from the central mass, life, as we understand it, could hardly be present on the earth. How, then, did it come there? Two views offer themselves to us. Life was either present potentially in matter when in the nebular form, and was unfolded by way of natural development, or it is a principle inserted into it at a later date. . . . There are strong grounds for believing that the earth, during certain periods of its history, was not, nor was it fit to be, the theatre of life. Whether this was ever a nebular period, or a molten period, does not much matter. Our question is this: Did Creative energy pause until the nebulæ had condensed; until the earth had been detached; until the solar fire had so far withdrawn from the earth's vicinage as to permit a crust to gather round the planet? Did it wait until the air was isolated; until the seas were formed; until evaporation, condensation, and the descent of rain had begun; until the eroding forces of the atmosphere had weathered and decomposed the molten rocks, so as to form soils; until the sun's rays had become so tempered by distance and by waste, as to be chemically fit for the decompositions necessary to vegetable life? Having waited through these eons, until the proper conditions had set in, did it send the fiat forth, "Let life be?" These questions define a hypothesis not without its difficulties, but the dignity of which was demonstrated by the nobleness of the men by whom it was sustained. However the convictions of individuals here and there may be influenced, the process must be slow which commends the rival hypothesis of natural evolution to the public mind. Strip it naked, and you stand face to face with the notion that, not alone the more ignoble forms of animalculæ or animal life, not alone the nobler forms of horse and lion, not alone the exquisite and wonderful mechanism of the human body, but that the human mind itself—emotion, intellect, will, and all their phenomena—were once latent in a fiery cloud! . . . . Even granting the nebulæ and its potential life, the question, 'Whence came they?' would still remain to baffle and bewilder us."

Dr. Tyndall is accustomed to climb the Alps in Switzerland, as

well as the alps of science; but he, as is clear from the above, manifests decided reluctance to follow his evolutionary friends into that chasm where their own proper humanity and real origin are both for ever lost to view.

We must now leave the rival theories in the hands of our readers. If either be received, it must be received by faith in testimony. The testimony of Professor Huxley in the one case, who was not at the birth of the world to see what took place, nor had what took place communicated to him by some one that was, and the testimony of that "semi-barbarous Hebrew," Moses, in the other. For ourselves, while respecting Professor Huxley, we must be excused if, in such a matter, we prefer Moses to him.

We proceed now to contemplate this devotion to the outward in its bearing on the Present. Were the evolutionary theory established upon a sufficient foundation of fact, it is easy to see that a revolution in thought and attachments, in faith and practice, would ensue. The Old Testament would, it is likely, be deposed. Certainly, the first chapter of Genesis would have to be given up, not only in its form, but also in its real contents. Nor this only. The New Testament rests upon the Old; the one is the Alpha, the other the Omega of an inspired and connected series of documents. The Old Testament stands in the same relation to the New as the foundation of a house to the house itself; or the root to the tree and the fruit. If the foundation be sapped, how shall the edifice be secure? If the root be cut, will not the tree wither and the fruit perish? If Eden be a myth, how is Bethlehem to remain a matter of fact? If evolution be put in the place of Creation, what becomes of sin and redemption? How shall the moral "new creation" retain the slightest possible significance, if the old, or original creation, turn out to be no better than the "baseless fabric of a vision?" Take away the substantial facts (we say nothing of the *forms* in which they are enshrined) contained in the opening sections of the Bible, and you leave but a very slender basis indeed for the whole of the New Testament structure to rest upon. In that case, Bethlehem, Gethsemane, Calvary, Pentecost, would soon transform themselves into mightily magnified representations of minute matters of fact.

And can anyone who is acquainted with current literature doubt that such is, warrantably or otherwise, the direction which the stream of opinion is taking? We quote a few passages from various sources touching this point: The Rev. W. Salmond, Presbyterian minister, of North Shields, in a paper which he read before the United Presbyterian Synod at Sunderland, said:—"Protestantism has now a different set of enemies. The duty is no doubt still incumbent upon it to show cause why it should not become Popish, but still more urgent is the present call upon Protestantism to show

cause why it should not become Rationalistic Unitarianism; and why that old word 'Behold the Lamb of God, which taketh away the sin of the world,' should not be held to mean, 'Behold the greatest moral-religious genius which humanity has produced!' Protestantism has now to maintain itself against the strong, deep current setting in towards this issue (for that is the logical end, and the thinnest veil only separates such men as Strauss from that issue), and it is a new kind of ideas, and a new kind of difficulties which are filling the Protestant camp with uneasiness, and causing us to feel that our present symbols are those of a buried age, and no more grapple with the new spirit than the match locks of our ancestors the new form of warfare. And are we to blame for this? But then we stand only at the transition point. The new enemy is not fully developed. The storm is only brewing, and has not burst. The forces are only gathering to battle from afar. Any attempt to re-cast our confessions as against the new interpretation of Christianity would be premature, and can only be done, probably, after a generation or two of intense spiritual wrestling, which will powerfully sift the chaff from the wheat." Professor Charlton, of Western College, in a paper on "Bible Inspiration," observes: "The particular circumstances of our time very loudly call upon us to take every care that the ground is firm beneath our feet, as we proceed step by step in these preliminary enquiries. Nearly all the learning and research of Germany are, and have been long, digging into the historical basis of our faith; and in many instances with the hope of proving them to be merely traditional, and even mythical. We need not refer to Strauss. In his case the final issue has been a hard, materialistic Atheism, from which the best scholars of his country recoil with horror. But a more recent attempt has been made by Keim, which has awakened a deep interest in Germany, and has just been introduced through the medium of a translation to the notice of English readers. Endowed with powers of critical judgment superior to Strauss, with a spirit more deeply religious, and with learning vastly more extensive, the aim of Keim is to effect a reconciliation between the principles of modern science and the beliefs of the Christian Church, on the basis of a merely *human* Christ; and his conclusions are professedly founded on purely natural and historical data. The spirit of his investigations may be learned from one sentence in the introduction to his work:—'More or less distinctly, consciousness is everywhere awake to the fact, that this true and living image of the human Christ can never again be reconciled with its directly mysterious and super-human attributes.'" Dr. Noah Porter, President of Yale College, delivered an address lately before the Evangelical Alliance in New York, in which he said:—"The influences of literature were both favourable and unfavourable to Christianity, but he had time

to consider only those which were unfavourable. Modern literature was largely Pantheistic, Atheistic, and Epicurean; either practically or avowedly. Pantheism, glorified by the imagination of Schelling and Goethe, had become a practical theory of modern culture. The most kindly critic of Carlyle and Emerson could not deny its presence in their writings. Certainly, Mathew Arnold had spoken this doctrine, and it appeared also in scores of popular novels. Pantheism in literature was chiefly a sentiment, but not the less formidable for that reason. The new Atheism, *starting from the theory of devolopment*, finds its inspiration in Comte, Lewes, Mill, Darwin, and Spencer. Herbert Spencer was never weary, in his essays designed for the popular ear, of sneering at what he called the Carpenter theory of the universe—the theory that finds there a living God; but he was as forward as any theologian to set forth his own doctrine of the infinity. . . . He passed next to consider the attitude of modern literature to the facts of Christianity. These facts were the Incarnation, and the miracles, as possible accredited facts of history. That modern literature distrusted and denied those facts need not be argued, but that denial and distrust did not begin with literature. Philosophy first declared that miracles were impossible, on speculative grounds. Historical criticism next undertook to separate the supernatural from the actual, in the Christian records. Business recognised nothing beyond fixed and inexorable law. Literature now dealt with these declarations and insinuations. A man wrote of miracles flippantly, and thousands of flippant journals and Bohemians stood forward to reiterate his words, until it would seem that the idea of a supernatural and wonder-working Christ had been banished from among circles and schools of literature."

From the foregoing citations, which are only a sample of an abundance of the same kind, one thing seems to be tolerably clear—that people are going mad upon scientific principles. We saw it solemnly stated the other day that we were rapidly becoming heathen, only our gods and goddesses were not the Jupiters and Junos of old, but mysterious entities which men call "force," "law," and so forth.

The mention of these divinities suggests to us, that the bearing of natural science on the present is in the direction of *prayerlessness*. Prayer, the practice of all, or most peoples, in some form, from earliest recorded time, implies a Personal God, the Father of all, and possible interposition by Him in our favour. But "improvers of natural knowledge" can find no infinitely intelligent, loving, and powerful Being, to whom men may cry in their distress. In place of Him, they find "invariable sequence," effect following cause in exact unvarying order. In other words, a system of law obtains in the universe, so wide and all-embracing, as even to in-

clude and regulate the most seemingly irregular phenomena. Comets are not capricious, storms not lawless. "Died by the visitation of God" is, or rather was, for the phrase is seldom or never used now, a convenient platitude with which to cover inquisitorial ignorance. Seeing nothing in the universe but this vast and comprehensive system of law, a mere machine and marvel of perpetual motion, grinding on from age to age, and turning out with the utmost precision the products of its blind and irresistible activity, how should our modern scientific men find a place for prayer? Or, if otherwise, then only as an exercise which begins and ends with the person using it. Prayer has, admittedly, a reflex influence. It has, too, if we may be pardoned the use of the word, a *horizontal* effect. It effects the praying one, and its influence passes in some cases to other persons on the same plane with the supplicant. It may promote calmness of soul and clearness of mind in the utterer of it, and it may also slightly benefit those who hear benevolent wishes fervently expressed on their behalf. But the notion that prayer *ascends* to the Hearer of Prayer, and that answers, in the shape of suitable blessings, are vouchsafed, is utterly out of harmony with modern scientific *ideas*. Specially is this the case when, as of old, the action or effect of natural law is believed to be suspended or diverted in favour of those who trust in God. Lord Amberley, we see, has very recently, in the pages of the *Fortnightly*, put the dividing of the Red Sea, the walking on the water, the raising of dead bodies to life, on a par with the feats of modern spiritualists. This, Lord Amberley probably would never have had the wit or the courage to do, had he not found the idea, clothed in less offensive language, in the pages of writers on science and infidelity. Then, too, Lord Amberley is, doubtless, far too exalted in social rank and mental ability to condescend to notice the difference in the characters of the respective sets of actors whom he compares, and the *ends* respectively aimed at by the actors. But if Lord Amberley overlooks such things, other people will not.

Undoubtedly, prayer has been a power in the world. It has brought comfort, calm and strength, to millions. It has been the resort of the conscience-stricken and afflicted in all ages. But if what modern physicists write on prayer be true, it is wrong to say that it *brought* those things. They were simply the results of the exercise of prayer. We fancied that we were succoured by a Personal God and Father, but that was all delusion. And why delude ourselves further? Had we not better conclude in the pathetic words of Richter, "We are all orphans, you and I; we are without a Father"?

Much to be preferred to recent recommendations to practise deceit upon ourselves, by continuing to use prayer for the sake of the reflex benefits thence resulting, is the thorough-going view

of Strauss upon this subject. The following are his words:—"If I entreat, for example, the preservation of a life precious to me, while, nevertheless, I clearly perceive that my prayer cannot produce the smallest objective result—that, supposing the subject of it to recover, my supplication has had no more influence upon the course of the malady than the lifting up of my finger on the course of the moon;—if, with this conviction and in spite of it, I still go on praying, I am playing a game with myself, excusable indeed in view of its momentary effects, but neither consistent with dignity nor devoid of danger." Strauss, indeed, instances the non-effect of prayer only in the "preservation of a life;" but there can be no doubt that his views of Nature and the Bible necessitate disbelief in the efficacy of prayer altogether. And, from the modern scientific point of view, he is right. There is no resting place for an honest, earnest mind, between the Bible view of prayer, and that of Strauss. The mechanical and evolutionary theory of the Universe and prayer are two things, which are mutually exclusive. Either the theory must be abandoned, or prayer must be given up. For lack of perceiving this clear and decisive issue, there is, we are persuaded, much uneasiness, and not a little doubt, as to the efficacy of prayer in the minds of professing Christians. Fragments of science have floated towards them in the pages of newspapers and reviews, which, combining with other causes at present at work, have resulted in a halting, feeble, aimless, rambling, pointless style of praying, which is distressing to hear.

It is quite time that Christian men, especially Christian pastors and teachers, should look somewhat piercingly into this matter: look it, in fact, through and through. The signs of the times are too portentous to admit, for a moment longer, of trifling or insincerity. Bishop Ellicott said the other day, that "the very worst form of unbelief, the denial of the personality of the God and Father of us all, had manifested itself. He could not have imagined that the development could have come so quickly. Many volumes had been written in which the writers had committed themselves to that denial, and one of the most cultivated of our literary men" (Mathew Arnold?) "committed himself to it. Much of our lighter periodical literature had also become influenced by the same prevailing strain of thought." We discern through this utterance, and those recorded on previous pages of this article, that some, at least, of Zion's watchmen descry what is coming, and, from their watchtowers above, are apprising those below. It is time. Not to do so now would be blackest treachery to souls, and to the truth itself. Is there a disposition on the part of some to play the ostrich? We have thought so. Vainly, friends; vainly. The horsemen will come on nevertheless. The danger is not less because unperceived. Others see it, but look upon it from a dis-

tance—a safe distance, they probably imagine. There are eminences here and there, formed of stolid ignorance, or busy pursuit of wealth or pleasure, which the cold, drenching flood of Atheism has not yet reached. And it is painfully amusing to behold how men, seated high and dry there, do flourish their declamatory mops about, as if the threatening flood could be dried up by *them!* What if men, and mops, and mounds, should all be swept away together? We must deal with this thing after another fashion. We must face it, fathom it; for, after all, its superfices may be more alarming than its depth—must understand what, if anything, there is in it. Only so will there come deliverance and victory. Only so shall we be able to free ourselves from such taunts as those which are contained in the following words of Professor Huxley: "In fact, the clergy are at present divisible into three sections: an immense majority, who are ignorant and speak out; a small proportion, who know and are silent; and a minute minority, who know, and speak according to their knowledge. By the clergy, I mean especially the Protestant clergy. Our great antagonist—I speak as a man of science—the Roman Catholic Church, the one great spiritual organization which is able to resist—and must, as a matter of life and death, resist—the progress of science and modern cultivation, manages her affairs much better." However Roman Catholics may manage their affairs, the inalienable birthright of every Protestant is, to "prove all things, hold fast that which is good." If we are not on the rock, as the modern scientific preacher would persuade us the majority of us are not, we had better see to it. If science can correct any obliquities of vision in us, enlighten us on subjects upon which it is not the Bible's province to shine, let us thankfully accept such aid. But when professed science appears, not as the handmaid of religion, but the hater of it; not to supplement revealed truth, but to subvert it; not merely to open the eye of reason, but to close that of faith; not only enlarging our view of the phenomenal universe, but denying the existence of a spiritual and invisible world; we must prepare ourselves by humiliation before God, by prayer and study, for a stout but intelligent resistance to its arrogant pretensions and Atheistic claims.

We proceed now to consider the relation of modern scientific speculation to the Future. By the future, we mean the future of man—of man considered individually. If modern theories be true, that future is only a very immediate one for any of us now living. Man, it is said, has no spirit that survives the dissolution of the body. The grave is the goal of each mortal. Mind is material, as the body is; hence the doctrine of individual immortality is but a fond and pleasing dream. Let us hear what living materialists have to say upon this matter. Strauss,* as is well known, has

* Strauss, since this was written, has died.

become a materialist. He has given up the Gospel, surrendered his hope of immortality. And what, according to him, is to be substituted for the Gospel? He admits that the sacrifices required from those who follow him are great. "In mitigation of the pain which the qualms of conscience prepare for us, Christianity offers the Atonement; it opens the sheltering arms of Providence to the timorous feeling of abandonment to the rude chances of this world, while, at the same time, illuminating the dimness of this terrestrial life by the prospect of an immortal life in heaven. We have seen that the sum-total of these consolations must irresistably vanish on our stand-point, and this must be perceived by any one who has placed himself upon it, though with but one foot." But "in place of the Christian belief in immortality, let him"—the Straussian neophyte—"revive within himself the eternal ideas of the Cosmos; of the progression and destinies of mankind; let him render the dead he loved and worshipped in his own heart immortal in the truest sense; let him become conscious that he himself is only called to participate in these things for a span of time, and prevail upon himself finally to depart this life in gratitude for all that it was given him for a time to perform, enjoy, and suffer, with others; yet, nevertheless, glad to be freed from the toil of the long day's work, that must at last exhaust." This is followed up with a bit of the author's experience,—"We would but indicate how we act, how we have acted these many years. . . . We are loyally accessible to all the higher interests of humanity; we have taken a vivid interest in the great national war, and the constitution of the German State; we study history; we endeavour to enlarge our knowledge of the natural sciences; and, lastly, in the writings of our great poets, in the performances of our great musicians, we find a stimulus for the intellect and heart, for wit and imagination, which leaves nothing to be desired. Thus we live, and hold on our way with joy."

Admitting that the above confession may express the author's real feeling at present, and that is going a long way, we should like to enquire of this intellectual Dives what those millions of Lazaruses, who have but little imagination, and less wit, and no means of access to the works of the great poets and musicians, are to do? Where are they to find a stimulus for the intellect and heart? Even the crumbs of comfort that fall from the table of the musical and literary epicure are beyond their reach. Modern speculation robs them of their expected rest in "Abraham's bosom," but does *not* heal their sores nor supply their needs. If, from whatever cause, the present life be more than ordinarily unenjoyable, Strauss has no word of hope for another. "Lie down in your grave,"—such is his advice, "and be thankful that you have lived a life of sorrow and pain, and that it is now over!" There is one

thing, however, which should not be lost sight of—the progress of humanity. This is the one sublime feature in the system of Strauss, though by no means peculiar to him. It is depicted far more glowingly in the pages of inspiration than in his own. But looking to the future of the race as he sees it, Strauss virtually says to a dying disciple, "You personally are to *progress* no further. This is your goal; here, for you, an eternal halt is called. You will, after a few brief moments, know nothing, feel nothing, for evermore. But humanity will go on. There is a glorious and indefinite prospect for the race. Think what *it* will be in the year ten thousand, and be comforted! You will not see that day, you will know nothing about it, but you can behold it in imagination afar off, and be glad!"

A gentleman of the Straussian school has recently had a vision of that sublime future of the human race, part of which we beg permission to disclose. Mr. Stuart Glennie has written a work entitled, "In the Morning-land"—a work in which he confidently asserts that all humanity's old guides (including Christianity) are purblind with age. Whereupon he, casting about for something to fill up the chasm in men's hearts, which he fancies will be made by his announcement, finds a new theory of Causation, which is to form the basis of the ultimate Law of History. The Law is formulated thus: "Thought, in its Differentiating and Integrating Activity, advances under terrestrial conditions, from the conception of a one-sided Determinism through the Differentiation of Subjective and Objective, to the conception of Mutual Determinism." There! It strikes us very forcibly that, if such a "Law" does not take away the breath of those for whose behoof it is formulated, it is because they will be in possesion of stronger lungs than we, who live in this *foggy* Christian era, can lay claim to. "In the Morning-land," indeed! And wither will our poor race have journied, under such guidance, by the time that Evening-land is reached, we wonder!

But whatever may be the fate of our race upon this planet, there can be no doubt of the existence in men of aspirations which throw out their tentacles towards an eternal state of being. But these —fruitful sources of virtues and of heroes—are, it seems, nothing but illusions. Hence, the matter-of-fact disenchanter, science, counsels us to cease aspiring after that which we shall never reach, and to occupy ourselves in making this life, and this world, as comfortable as we can. It is the old Epicurean advice stripped of its grossness. "Let us eat and drink, for to-morrow we die." We are charged with thinking more about saving our souls than about cleansing our bodies; with idly dreaming about a "city out of sight," whilst we suffer that in which we live to swarm with filth and breed fever. In part, we admit the charge. We admit the filth and the

fever; but we do not admit that these have arisen from the causes above specified. Much more do we attribute them to the ignorance, idleness, and greed of men. There are fever dens in the metropolis; plague spots in most of our large towns; bad systems of drainage. Many of the labouring poor are badly housed and badly fed. But is it fair to attribute these things to Faith? Dirt and disease may be the results of superstition, but not of Faith. "All men have not faith." All Englishmen have not; and to their want of Faith much more than to their possession of it, must be assigned some Englishmen's neglect of the civil and neighbourly duties which the Bible imposes upon them. The aim of true religion is to "make the best of both worlds." This, however, modern science refuses to do. But having renounced all faith in the "unseen," is determined to devote itself to the development of the things that are seen—in other words, to preach the gospel of materialism.

Mr. Darwin does not profess to be a materialist, neither does Professor Huxley. But how they, especially the latter, can swing clear of the imputation surpasses our comprehension. Mr. Huxley says, that "thought is a property of matter." This is a rank materialistic assertion. A Bible believer says that thought is *not* a property of matter, but of mind. These are but assertions, to be sure; but the assertion of the believer is in harmony with his faith, but that of Mr. Huxley is contrary to his own expressed opinion. He says that he is not a materialist, and yet affirms that thought is a property of matter. We fail to discern the harmony between the two statements.

Whatever ambiguity any one may discover in Professor Huxley's words on the subject of materialism, there most certainly is none whatever about the following:—"All causes are material causes. . . . In material conditions I find the origin of all religions, all philosophies, all opinions, all virtues, and spiritual convictions and influences. I am what I am, a creature of necessity. I claim neither merit nor demerit. I feel that I am as completely the result of my nature, and impelled to do what I do, as the needle to point to the north, or the puppet to move as the string is pulled. I cannot alter my will, or be other than I am, and cannot deserve either reward or punishment." These utterances of H. G. Atkinson, and Harriet Martineau, Dr. Carpenter sets down as "grossly materialistic." Mr. Huxley, too, may well shrink from such a slough of materialistic mud: yet, how he should not fall into it, and abide there, we do not yet see. He himself fancies that he can see a way *through* materialism *to* spiritualism, which we at present do not; but which we must very clearly do, ere we consent to follow him.

Following in the tract of the authors above-named, comes Dr. Lewin, with his treatise on "Life and Mind: their Unity and

Materiality." In this, the Dr. says, "Earth is paradise, if the healthy operation of every anatomical structure could be preserved. All that is fabled by poets, saints, martyrs, founders of sects and systems, under the terms Saturnian, or Golden Age, Kingdom of Heaven, Paradise, and so on, is comprehended in that *bien aise* (enjoyableness?) which results from the equilibrium of the bodily functions." Taking this expression of opinion in connection with that cited above, as samples of what might be culled, we discern that there is a stream of opinion, more or less large which, if followed, would lead to the extinction of mind and morals in the ordinary acceptation of these terms. Free will, on that stand-point, vanishes, and with it vanish likewise all distinctions between virtue and vice. Men are "as completely the result of their nature, and impelled to do what they do, as the needle to point to the north, or the puppet to move when the string is pulled." Poor slaves! Is Professor Huxley in earnest, or slyly and slightly sarcastic, when he avers his liking for slavery, provided he could always be impelled in the right direction? We know not. But if he really means that he would readily sacrifice his manhood, if with it he could lose the tendency to err, we affirm that we would not. From our soul we abhor slavery in its every form and feature; and do prefer, infinitely, to leave the mystery of Freedom and Necessity where it is, and alternately to grieve and rejoice over the results of freedom in ourselves and others, than to see all men—any man—reduced to the condition of a *thing*—an automaton; a will-less, soul-less captive to what materialists call "nature," even though this were good.

Let not our readers forget that this is the issue of the materialistic philosophy. Man is the slave of his nature, be this good or bad. Hence he can deserve neither praise nor blame, neither reward nor punishment. All crimes are but irregularities produced by the unhealthy action of the "anatomical structure." Some of the keys of a piano are out of tune, the result is, not harmony, but dissonance; not pleasure, but pain. But wherein does the player on the instrument differ from the instrument itself in respect to self action, self control, responsibility? In nothing. The pianist himself is out of gear, he is, let us suppose, an adulterer; he goes home and murders his wife, which facts, in the interests of "society," are matters of regret, but certainly not of blame. For who would think of blaming an unhealthy "anatomical structure" for its unhealthy action, and the unpleasant results thence arising? Then, if Dr. Lewin and his co-materialists believe what they write, why do they not employ their pens in writing down the absurd and iniquitous system of law, jurisprudence, and police, at present existing? Why imprison a thief, flog a garrotter, or hang a murderer? Such miserable victims of an "unhealthy anatomical

structure," ought surely to be pitied, not punished. If anyone be to blame, it must be Dr. Lewin, and such as he, for not setting the aforesaid "anatomical structure" to rights. What patience can people have with a doctor who, having studied anatomy, and discovered that all crimes, instead of resulting from a depraved self-will, issue from a disordered "anatomical structure," goes coolly into his study to write a book about it, instead of instantly commencing the double task of putting unhealthy "anatomical structures" into a sound condition, and calling, as with the blast of a trumpet, upon his fellow-practitioners to do the same.

Dr. Lewin's words, quoted above, look, at first sight, quite like a new Evangel. But, alas! they, too, are deceptive, like so much else in this world. The sentence, "Earth is Paradise," etc., though apparently partaking of the categorical, is really hypothetical. The "if" in it is as the fly in the ointment. Let any one reflect upon the millions of "anatomical structures" that were "curiously wrought in the lowest parts of the earth;" that slowly, silently grew up and attained their maximum of strength and beauty; then faded, waxed feeble, and finally ceased to be "anatomical structures," and became, once more, mere *un*-structured atoms. Of all those millions, will such reflective mind affirm that there was one that was at all times and in all respects in a healthy state? Was there a single one to whom his own little bit of earth was a Paradise? Moreover, let such reflecting mind survey the twelve hundred millions of "anatomical structures" at present existing on this planet. Will it seem probable to such mind that there is a single unit of them all that is invariably in a healthy state? Meantime, where is our Paradise? It is here, if anywhere, says Dr. Lewin. For, at the touch of his materialistic wand, away goes the heaven of our childhood, the heaven of "harps, and palms, and crowns," of golden streets and crystal streams. Away, also, goes the heaven of our manhood—the heaven of victory over self and sin, of honour, rest, righteousness, and love; the heaven of exemption from sin and suffering, from tears and death. The whole description of heaven in the Apocalypse is nothing but a brilliant phantasmagoria, thrown off from a gorgeous Asiatic mind, which demands no more serious credence than do the stories in the Arabian Nights.

To compensate us for the loss of all this, Dr. Lewin tells us that "*Earth* is Paradise," or would be, if every one's "anatomical structure" worked healthily. And suppose earth *were* Paradise, how long would it be such to us? Were it possible that earth could be a Paradise in other respects, our brief stay on it, and certain knowledge that we must soon leave it, would transform it into a purgatory. Man seeks a deathless, permanent state of

being; he desires to be, as John Foster terms it, "On the immortal side of death;" which expression of the great thinker recalls to our mind some very beautiful lines of Richard Wilton, M.A., entitled, "A sea-side contrast, North and South of Flamborough Head:"—

"North of yon jutting head-land wild waves beat
The frowning cliffs with multitudinous roar;
Foiled by that mighty rampart ever more,
They die in angry foam about its feet.
Here in this sheltered bay, with whisper sweet,
The smiling ripples kiss the level shore;
White sails flit by and white wings hover o'er
The azure waves which skies of azure meet.
Those stormy breakers and this peaceful bay
Nought sunders save a narrow promontory;
My soul! as quick a step, as short a way,
Divides this life with its dark troubled story,
From the calm haven of Eternal day,
Its bliss angelic, and unruffled glory."

Yes, the passage across this northern bay is usually stormful enough, as the wrecks lying scattered in all directions testify. Wreckage of human vessels, of all sizes and all ages! Such the difficulty of getting out of harbour, of crossing the "bar" of infancy. Such the billowy buffetings of the bay itself, that should a vessel, tougher and stronger than ordinary, reach the other side, the captain on board has by that time had enough of it; and provided he can be assured that he will be conveyed somehow in safety over the mysterious promontory called death, to the calm waters of the southern bay, will be able to endure the break up of the old craft with equanimity. The captain's sentiment is expressed in the following lines:—

"Hail! welcome tide of life, where no tumultuous billows roll;
How welcome to myself appears this halcyon calm of soul!
The wearied bird, blown o'er the deep, would sooner quit its shore
Than I would cross the gulph again which time has brought me o'er."

But it is utterly inconceivable to us how men, like Dr. Lewin, should not wish to cross and re-cross the gulph a thousand times, rather than dash themselves to eternal unconsciousness upon the rocks of death. "Strip life of its connection with a higher scene of existence," says Dr. Chalmers, "and it is the illusion of an instant, an unmeaning farce, a series of visions and projects, and convulsive efforts, which terminate in nothing." *

To set in array the evidences against materialism, and in favour of the immateriality of the human mind, does not fall within our plan. Still, lest we should have raised some ghosts in the shape of doubts, by quoting somewhat extensively from scientific material-

*Quoted from Mr. Cole's Art. in November number of AMBASSADOR.

istic literature, we will endeavour to dispel them, by reminding our readers that there are two kinds of evidence obvious to us all—that arising *from the nature of man*, and that *contained in Revelation.*

First, then, a materialist is required to account for the fact that he lot of an inferior animal, a horse or lion for instance, is, in two espects, greatly preferable to that of man, provided man be only n uncompounded materialistic being,—namely, in the *possession f instinct*, and in *exemption from fear of death through its gnorance of it.* Does it seem reasonable that a cat or dog should spring, full-armed with an instinct ample for all its needs, from its very birth, so as to enter at once upon a perfect state of existence, nd man be doomed to grope his way slowly and painfully by the id of reason and experience, and only acquire a knowledge of how o live just before he is called to die, if there be no other state here the fruits of such dear-bought experience and knowledge ay be enjoyed? Or, does it accord with reason that an inferior nimal should enjoy a happy exemption from all fear of death, hile man, miserable man, "feels a thousand deaths in fearing ne," if "mortality is not to be swallowed up of life?" Secondly, he materialist has also to account for the *progressive* and *retrogressive* capacity in man, and for its *absence* in the inferior animals. Man, in respect of civilisation and religion, fluctuates; the mere brute, in his own world, is a *fixture.* The "path" of man is a *line*, along which he may advance to indefinite improvement, or recede to original barbarism. The notions of a brute are confined within a *circle*, formed of the iron ring of necessity. The lowest specimen of a savage man can be improved; the highest specimen of an ape cannot. Will the materialistic tell us why? Thirdly, the materialist has to account for the phenomena of *self-consciousness.* How is it that I am, so to speak, *two* persons? that there is a something in me which, as Sir T. Browne says, chides or commends me? How is it that I know myself to be distinct from every other one, distinct even from myself, and cannot, if I would, escape from a sense of responsibility? Fourthly, The materialist has also to account for the presence in man of an *aspiration after immortality.* We are conscious of several bodily appetites, but there is not one such natural appetite that does not find provision made for its gratification. Do I hunger? here is bread; do I thirst? here is water; do I crave affection? here is a heart ready to give it; do I crave immortality? why should not *this* craving be satisfied as well as the rest? We fail to see why it hould not. If the materialist can see why it should not, let him xplain it to us.

Secondly, there is the evidence arising from Revelation. Passing y, however, the general teaching of the Bible upon this subject,

we ask the materialist how it is, that He who has never yet been convicted of error or untruth should not have told us the truth about the nature of man and a future state, as well as about justice between man and man? Our conviction is that Jesus Christ knew more about the nature of man and a future state than all the philosophers in the world, then and since; and He has distinctly and repeatedly affirmed the *dual* nature of man, and the possible separation of the soul from the body. "Father, into thy hands I commend my *spirit*." "This day *thou* shalt be with me in Paradise." "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." "*Tunde capsam Anaxarchi, Anaxarchum non lædis.*" Batter the casket of Anaxarchus as much as you please, you wont injure the jewel. Anaxarchus himself is beyond your power. Spoken like a Christian, though only a heathen.

When we shall have pointed out very briefly one or two results likely to arise, and are, in fact, even now arising, from the spread of the doctrine of justification by fact, not by faith, we shall bring this essay to a close.

On the supposition of the truth of the evolutionary theory, we can hardly escape the charge of *canabalism*, or at least something very like it. Mr. Darwin cannot accurately trace our descent to the *ascidians*, but he has no doubt that we have come, through certain stages of fishhood, from them. Now, as fish is an article of diet with us, it is to be feared that most of us have, at some time or other, ate our kinsfolk and acquaintance in a remote degree.

A graver consequence is, or would be, were the evolutionary theory established, the destruction of the spirit of gratitude and praise. Deny that physical effects have a transcendental cause; adopt the Comptian method of ignoring God; believe in the all-sufficingness of nature, and you either extinguish the spirit of thankfulness and praise altogether, or you lay men under the necessity of thanking the clouds for the rain, the sun for light, and man for force of character and powers of mind. In a word, you become heathen. In that case the world would hear no more "sweet singers." Song there might be, but without soul. Even the "Old Hundred" would die upon our tongues. The simple, sublime, and glorious strains of David would exist only as fossil cantos of an earlier, ignorant, and believing age. Handel's "Messiah" which, under a materialistic *regime*, would never have been conceived at all, would still perhaps be sung; not, however, on account of its sublimity and truth, but for the sake of its melodies and harmonies. We should like to hear a congregation of Materialist sing! Does a materialist ever sing? Let the world become materialistic in its opinions to-morrow, and such a cold, dreary uniformity of moral feeling would be the result, as is not to be *contemplated* but with feelings of horror and dismay!

Another consequence of materialism taking root in society would be the *spread of worldliness.* A firm belief in God, in human responsibility, and a future state, serves as a check to "the desires of the flesh and the mind." Take that away, and who shall estimate the dread result? The cry of the Communists of Paris would soon be taken up by the world's population,—"More money and more pleasure." And, as the leaven spread, there would be less and less care as to where the money came from, and as to how the pleasure was obtained.

A last effect (to be mentioned at present) of a revived infidel philosophy is, a corresponding revival of *superstition.* If man be an animal, he is a religious animal. His religious instincts and aspirations may be suppressed, but not destroyed. And the more complete and protracted the suppression, the more startling and sudden, and, it may be added, abnormal, the re-appearance. Romish superstition has produced infidelity, and infidelity, on the other hand, has produced Romish superstition. Gilfillan has very recently and very truly remarked, that "It were easy to show that, though Christianity and Popery profess to be supernatural, to have a distinct head, and to possess a unity; in reference to the first of these quoted, the supernaturalism of Christianity is charily used, and the *vindex* never brought in but when there is a *nodus dignus.* While Popery has diffused, cheapened, and degraded supernaturalism; substituted a glaring, meretricious lustre for a chastened solemn light; multiplied, beyond all measure, miracles and interventions; made drafts on human credence so numerous and so large that they could not fail to be dishonoured; although it seemed to think that the true way of destroying scepticism was to increase the demands on, and the difficulties in, faith;" still, exorbitant and unscriptural as are the demands of Popery upon the credulity of men, they are not so great nor so distasteful to many minds as are those of materialism. Else, what means the revival of priestism and of pilgrimages in these days? Is it not significant that an educated man, like the Roman Catholic Manning, should put the brain-sick fancies of a French peasant girl on a par with the inspired visions of Stephen, Paul, and John? Do Dr. Manning and the pilgrims believe in such a doctrine, as well as preach and act it out? If so, their enormous credulity can only be regarded as a rebound from modern materialistic philosophy. Again, in what light are we to regard the advance of "spiritualism?" Puerile and gross as spiritualism is, millions believe in it. Such a fact as spiritualism we cannot account for except as a protest, gross and delusive certainly, against the spread of doctrines which utterly deny the tenability of even rational grounds of belief in disembodied spirits. Spritualism is a disease; it is a madness, but there is a certain method in it. In spiritualism

(looking to present developments of it,) you see outraged human nature struggling to escape from the all-destroying flood of dread materialism; and, as often happens in such cases, in avoiding Sylla, falls into Charybdis. Romanism is an enemy, spiritualism is a greater enemy in proportion to its power; but atheistic materialism, with all its train of monstrosities, is by far the greatest enemy of all—an enemy from which the writer prays a merciful and mighty God to defend this and other lands. J. W.

ART. III.—THE OPERATIONS OF THE HOLY SPIRIT APART FROM CHURCH AGENCY.*

THE inquiry is not, Does the Holy Spirit communicate Himself to sinners? that is taken for granted; but "Does He exercise any influence upon the souls of sinners apart from or independent of the agency of the Church?" The Church's agency is the boundary line over which the Holy Spirit is supposed not to pass in communicating Himself to sinners. Therefore, in answering the question, we must define the nature and extent of the boundary line; and in so doing, we must ask, What is the Church? First, there is the visible Church, consisting of all that portion of mankind who profess Christianity. Second, there is the Spiritual Church, consisting of all who are brought under the vital power of Christianity. But as both wheat and tares "must grow together until the harvest," we will employ the term church to comprehend both the Visible and Spiritual Church. Taking the term in this comprehensive sense, her agency includes all means which in her corporate capacity, or otherwise, she may employ in accordance with the word of God to Work out her own salvation and the salvation of the unsaved part of mankind. But who can enumerate the numberless agencies for the promotion of good that must spring out of an ever living and active church? Their name is Legion. The reading of the Scriptures, their exposition and circulation; prayer, private and public; the education of the young; Christian fellowship; the circulation of religious literature, including the tiny leaflet and the ponderous folio; visitations to the rich and the poor, the wise and the ignorant, the healthy and the sick to impart religious knowledge and to administer relief in poverty and suffering.

But does the Holy Spirit limit his operations upon the souls of

* Read at the Preachers' Association of the Leeds District, by the Rev. Alexander M'Kechnie.

sinners to these *agencies only*? We have no hesitation to answer this question in the negative, for the following reasons:—First, man's present existence on the earth is conditioned on the gift of the Holy Spirit. Every kind of created existence must needs be, from the nature of it, a conditioned one. The eternal, unchangeable, or absolute One, alone exists independent of all conditions. "From everlasting to everlasting thou art God." But it is otherwise with the workmanship of his hands. Life mysteriously coiled up in the seed or plant can only be developed as it is brought into contact or union with the conditions of its outgrowth. It is the same with animal life, apart from food, air, light, water, and heat, the existence of the healthiest animal is only a question of a few hours or days. Man has an existence in common with the vegetable and the animal, but he has also a higher existence. He is a partaker "of the divine nature," which they are not.

"God created man in his own image." Hence, his capacity for law and government. He cannot only eat, drink, and sleep, but trust, love, and worship. He can choose or refuse; obey or disobey. But while he thus stands alone on the earth in the greatness of his nature, still, his existence mentally, morally, and physically is a conditioned one. "In the day thou eatest thereof thou shalt surely die." The condition is, obey and live; disobey and die. Man did eat, and thereby forfeited the condition of his existence. "Therefore, by one man sin entered into the world, and death by sin." Hence, if man is to live on the earth after forfeiting the condition of his being, a new condition of existence must be arranged. "As by the offence of one, judgment came upon all men;" that is, the sentence of bodily and spiritual death came upon all men, including not only Adam, but also his offspring; "even so by the righteousness of one, the free gift," of bodily and spiritual life, "came upon all;" including not only Adam, but also his offspring. "For, as by one man's disobedience many were made sinners," that is, came into existence under the consequences of the first transgressor's disobedience; "even so, by the obedience of one shall many be made righteous," that is, come into existence under the blessings proceeding from the birth, life, and death of the Lord Jesus Christ, which blessings are equal to those lost by Adam's sin, and consist:—First—*In the gift of bodily life on the earth to Adam and his offspring, which was forfeited by his violation of the first condition of existence.* "As in Adam all die, even so in Christ shall all be made alive." "I am come that they might have life." Second—*The gift of spiritual life by the communication of the Holy Spirit to Adam and his offspring.*

When sin is committed, law is not only violated and guilt contracted, but the Holy spirit must show his displeasure by departing

from the guilty soul, and thereby the soul is left a prey to the full influence of Satan and sin. This is spiritual death. Such was Adam's spiritual state after he had sinned, and such is the spiritual state of all born in his image; but the gift of the Holy Spirit, bestowed through Christ, is equal to the curse incurred through sin.

"Even so, by the righteousness of one, the *free gift*" of the Holy Spirit "came upon all men." To restore man to moral rectitude, he needs not only pardon for past offences, but the Holy Spirit to operate in his soul so as to reverse and neutralize "the law of sin." Hence, from the first promise of redemption the Holy Spirit so strove with man, both by his immediate influence upon his mind, and by His revelation of the divine will, that there has always been sufficient light to awaken his spiritual nature. "That is the true light which lighteth every man that cometh into the world."

God's illuminating spirit is shed on every soul, not only within the lands of Christendom, but through the whole earth. Like a gentle nurse, it meets and embraces every man at his entrance into the world, and breathes its soft, gentle, life-inspiring and sin-destroying influence upon his soul. Like a guardian angel, it attends him through life to allure him from the path of sin, and to guide him into the way of holiness. From the cradle to the grave the luminous rays of the "true light" mix up with every man's thoughts to aid him to discern betwixt truth and error, holiness and sin, and to help him to reject the latter, and to yield himself up to the full force of the former. Without this "true light," there can be no difference morally betwixt sinners and devils; the latter are left to the full influence of sin upon their fallen nature; but the former, through the atonement, have the gift of the Holy Spirit to shine into and strive with the evil tendencies of their fallen natures. "That is the true light," which has shone from the beginning into the darkness of heathenism, atheism, and sensuality. "I will pour out of my spirit upon all flesh." This gift of the Holy Spirit, so absolutely essential for man's moral well-being, and which comes to him as free as the balmy air, the refreshing shower, the gentle dewdrop, or the light and heat of the sun, is—

1st. *The gift of God's mercy, and as such, as extensive as that mercy.* "His tender mercies are over all his works." This tender mercy compassionates man's helpless and hopeless condition as a sinner. In and from the first transgressor no deliverance from sin could come, and no other created being had any right or power to interfere. As the moral Governor of the Universe, God must either allow sin to take its course by punishing the guilty, or devise means of rescue. His mercy originated the wonderful scheme of redemption, and as all mankind are involved in the first sin, so all are

included as the objects of the blessings of His mercy. As all the offspring of Adam come under the consequences of the fall without their personal consent, so all are equally placed under the arrangements of Divine mercy. His arms of mercy have embraced every man; so the gift of the Holy Spirit is as extensive as the source whence it springs, and is imparted to every man. "The grace of God that bringeth salvation hath appeared unto all men." "All things are ready," including the gift of the Holy Spirit. What! Is there something of God inwardly *manifest in*, as well as outwardly shown *to all men?* Undoubtedly; the grace of God *is as the wind*, which *bloweth where it listeth*, and *it listeth* to blow with more or less force all over the earth. You can as soon meet with a man that never felt the wind, or "heard the sound thereof," as with one that never felt the Divine breathing, or heard "the still small voice," which we call the grace of God, which bids us turn from sin to righteousness. To suppose that the Lord gives us a thousand tokens of "His eternal power and Godhead," without giving us a capacity to consider, and grace to improve them, is not less absurd than to imagine that when he bestowed upon Adam all the trees of Paradise for food, he gave him no eyes to see, no hands to gather, and no mouth to eat their delicious fruits. "Out of Christ's fulness all have received grace;" a "little leaven" of saving power, an inward monitor, a divine reprover, a ray of "true" heavenly light, which manifests first moral, and then spiritual good and evil. St. John "bears witness of that light," and declares "it was" the spiritual "life of man," "the true light which enlighteneth" not only "every man" that cometh into the Church, but "every man that cometh into the world," without excepting those who are yet "in darkness." "For the light shineth in the darkness," even when "the darkness comprehendeth it not." The Baptist also bore "witness of that light, that all men through it," not through him, "might believe." "This is the condemnation, that light came into the World," but men shut their eyes against it. They would go on in the sins which the light reproved. They "loved darkness," not because there was no light, but "because their deeds were evil!" *

2nd. *This gift of the Holy Spirit is the result of the atonement, and as extensive as it.*

Did "Jesus Christ by the grace of God taste death for every man?" Then He secured by his death the free gift of the Holy Spirit for every man. The Scriptures assure us that no man can avail himself of the benefits of Christ's death without the gracious influence of the Holy Spirit. As he would "have all men to be saved," so he has not only provided an atonement for them, but that influence by which they can receive the benefits of it." So to every one of us is given grace according to the measure of the gift

* Fletcher's "Check to Antinomianism."

of Christ." "Wherefore, when He ascended up on high, he received gifts for men." "When He, the Spirit, is come, he will reprove the world of sin, and of righteousness, and of judgment."

Having thus shown on what Scriptural grounds the *gift of the Holy Spirit is a birthday gift to every man*, we will next show through what medium or agency the Holy Spirit can communicate himself to sinners apart from the agency of the Church.

On one part of mankind shines the full-orbed light of Divine Revelation, while on another portion rests the dark gloom of heathenish ignorance. Hence the *vantage ground* on which a large portion of mankind stand, compared to others, in obtaining a clear knowledge of the Creator of all, and the obedience His creatures owe to Him. But it must be remembered that God's ways are equal, that He does not reap where He has not sown; and if millions of mankind have not the full-orbed light of the oracles divine, they are only responsible for what they have. The man with one talent of light and privilege was under as much obligation to put it out to use as the man with five talents. "Without faith it is impossible to please God." This condition of acceptance with God *is a rule applicable to all men*, whether the agency of the church extends to them or not. Bible or no Bible, church or no church, "without faith it is impossible to please God."

But the extent of faith required to be exercised by men in order that they may be accepted with the Supreme Being, must ever be in proportion to the extent of light communicated. Those from whom the plan of redemption, as made known in the Bible, is concealed, and to whom the Deity is made known only by His works in creation, and by the law written in their hearts, may surely, through the gracious influence of the Holy Spirit, so believe in Him, that their faith shall be counted for righteousness to them through the atonement. "At this rate," say some, "a heathen may be saved without a Saviour." Whenever a heathen is accepted, it is through the merits of Christ, although it is in consequence of his faith in God according to the light with which he is favoured. But how comes he to see that God is—that he is to be feared, and that righteousness is His delight? Because a beam of the sun of righteousness shines in his darkness.

All is therefore of grace,—the light, the works of righteousness done by that light, and acceptance in consequence of them. Is it not possible that heathens should, by grace, reap some blessings through Adam the Second, though they know nothing of his name and his obedience unto death, when they, by nature, reap so many curses through Adam the First, to whose name and disobedience they are equally strangers? But if heathens can be saved without the gospel, what need is there of the Christian dispensation? The objection may be retorted; if sinners could be saved under the

Patriarchal dispensation, what need was there of the Mosaic? If under the Mosaic dispensation, what need of John's baptism? If under the baptism of John, what need of Christianity? Or, to answer by comparison, If we can see our way by starlight, what need is there of moonshine? If by moonshine, what need of the dawn of day? If by dawn of day, what need of the rising sun? The brightness of Divine dispensations, like the light of the righteous, shines more and more unto the perfect day. And though a heathen may be saved in his dispensation, and attain unto a low degree of glory, yet it is an unspeakable advantage to be saved from the darkness attending his uncomfortable dispensation, into the full enjoyment of the "life and immortality brought to light by the gospel." Well might the angel say to Cornelius, who was *already accepted according to his dispensation*, that Peter should "tell him words whereby he should be saved." Saved from the weakness, darkness, bondage, and tormenting fears attending his present state, into this blessed state of light, comfort, liberty, power, and glorious joy, when he that is feeble is as David, and the house of David as God, or as the angel of the Lord." *

The most plausible objection to this inference springs from the notion that the Holy Ghost operates on the hearts of men only in connection with the knowledge of the Holy Scriptures, and that consequently such knowledge is indispensable to believing in God acceptably. Surely there must be mediums common to all men independent of the Holy Scriptures through which the Holy Spirit can so communicate himself to sinners as to aid them in knowing, trusting, loving, and obeying their maker, according to the evidence of "His eternal power and Godhead," with which they are favoured. "For as many as have sinned without law, shall also perish without law, and as many as have sinned in the law, shall be judged by the law." What then are those agencies or means through which the Holy Spirit can work in all men to will and to do God's pleasure according to the evidence they have of His existence apart from the Bible?

First.—*There is the great fact of the universal belief in the existence of God.*

From Father to Son, from generation to generation, the historical fact of God's existence has been handed on along the line of man's existence; so that mankind have never been without the knowledge of God. With the exception of Adam, to whom, no doubt, God made a personal appearance, the fact of God's existence, and the faith of mankind in it, have rested on traditional authority. No man, in a certain sense, has ever had to prove the existence of God, or to stand alone by himself to reason out the existence

* Fletcher's Checks to Antinomianism.

of his maker from his own consciousness, and the works of the Deity that affect the senses. The existence of God is an element of human knowledge delivered to every man by his ancestors, taught to him, and, more or less, believed in, and responded to, by him long before he could either attempt to prove it, or to question it. We readily admit that a mind, finding itself possessed of intelligence and of a moral nature, may soon rise from those facts of its own existence, by a succession of inferences, to the notion of a being of a much higher order of existence, resting at last in the faith that a nature existed which fills all places, lives through all time, and is possessed of all excellency. But mankind have had no need to thus reason from nature up to nature's God, or to specially ask the question either of their own consciousness, or of the heavens, or of the earth. The difficulty with men generally is to repel the belief of it from their minds. No doubt the fact of God's existence is perceived and believed in with varying distinctness, according to the strength of the mind, and the manner in which the fact may be presented to the mind; but in every nation there has been, and still is, a universal belief in the existence of the great Spirit. To say that certain tribes of men have been found who have lost all knowledge of God, does not invalidate the fact of the universal belief in His existence as the Supreme cause of all things. Men may become so degraded, and so trampled down by their fellow-men, and may thereby have to resort to such precarious shifts to secure a bare existence, till they nearly lose all resemblance of the human species. Neither is it any valid objection to point out the fact that men have multiplied lords many and gods many, for underneath these idols of the human heart there runs the latent belief in the existence of the Great Spirit. Have we not in professedly Christian nations numerous mammon worshippers, who, while they follow their idols, believe in Him in whom they "live, and move, and have their being." The existence of God being believed in, a certain amount of human duty or obligation is involved in it, and deducible from it. As the apostle expressed it, if He be known or believed in, He ought to be "glorified as God." Now, from the first announcement of mercy in Eden, the great work of the Holy Spirit has been, and continues to be, to keep the fact of God's existence clearly before the mind of mankind, so as to call forth their trust, love, and hope in Him.

Second.— *There are the works of God in creation, patent to every man, and through which the Holy Spirit communicates himself to every sinner.*

The works of God above, below, and around every human being are the Divine and universal school into which all men are obliged to enter. The fee paid by each scholar consists of patient obser-

vation, diligent application, and careful reflection. The materials of instruction are everywhere, and must needs intrude themselves upon every man's senses. The food we eat, the air we breathe, the water we drink, the flowers we smell, the heat we feel, the light by which we see, the soil that grows our seed, the materials with which we build, and the clothes we wear, are all objects that make known the "eternal power and Godhead" of "the Creator of the ends of the earth." How beautifully and forcibly the psalmist refers to this subject when he exclaims, "The heavens declare the glory of God, and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard; their line is gone out through all the earth, and their words to the end of the world." What preachers are these, announcing to every ear and to every eye, every day and every night, the wisdom, power, goodness, and unchangeableness of the Creator, Preserver, and Governor of all things. This is the sacred school in which God has placed every man; filled with characters the most legible and intelligible, formed out of the alphabet of a universal language, which all the inhabitants of the earth can read; hence, those who profit not by the lessons taught "are without excuse." "Although the heavens and the earth are thus appointed to teach, yet it is not by articulate sounds that they do it. They are not endowed, like man, with the faculty of speech; but they address themselves to the mind of the intelligent beholder in another way, and that, when understood, a no less forcible way—the way of picture or representation. The instruction which the heavens spread abroad is as universal as their substance which spreads itself in lines or rays. By this means, their words, or rather their significant actions or operations, are everywhere present; and thereby they preach to all nations the power, the mercy, and the loving-kindness of the Lord." The same glorious theme is taken up by the apostle, when reasoning on this subject to the Romans: "For the wrath of God"—His disapprobation of sin—"is revealed from heaven,"—for all to see it—"against all unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them," by the light of reason, and the Holy Ghost, "for God hath showed it unto them," by his works and his Holy Spirit. "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Here the apostle declares that, by these works, the Gentiles "knew God," or might have known Him, and to an extent so considerable that they were "without excuse," because they failed to make a good use of them; they "glorified him not as God, neither were thankful." Their not

glorifying Him as God did not spring out of the obscurity or incomprehensibleness of the evidence engraven on His works, but from their love of darkness rather than light, because their deeds were evil. According to the psalmist, the simplest process of reasoning leads the mind from nature up to nature's God. "He that planted the ear, shall he not hear? He that planted the eye, shall he not see? He that chastiseth the heathen, shall not he correct? He that teacheth men knowledge, shall he not know?" Here is no elaborate thought. Prince or peasant could reason in this way. There is no need to spend weeks, or months, or years of patient research to come at this knowledge of and belief in God. To reason as the psalmist did, men have simply to turn their attention upon themselves, and with the commonest observation or reflection upon the use or end for which they have received their senses and faculties, they are inevitably landed in the knowledge and belief in the existence of God. How forcibly the great apostle of the Gentiles employed this method of reasoning among his heathen audiences. At Athens, taking advantage of the inscription on one of their altars, "To the unknown God," he begins with, "Him whom ye ignorantly worship, declare I unto you—God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything. Seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth; for in him we live, and move, and have our being; as certain also of your poets have said, 'for we are also his offspring.'" That the evidence of God's existence, as revealed in the heavens and on the earth, had exercised an influence on at least some minds in the heathen world, is manifest from the sentiment which the apostle cites from a Greek poet, "We are also His offspring." And if one poet felt and sung of men being God's offspring, how many more felt and sung the same theme whose songs have not been recorded? Hence, the eloquent and all but evangelical passages which have been handed down to us in the writings of heathen sages, when writing of the nature and existence of the Deity. From Epictetus the following may be selected as a sample: "When ye have shut doors, and have made all dark within, remember never to say that ye are alone. For ye are not; but God is within, and so is your angel; and what need of light have these to see what ye do?" "When thou goest to visit any great man, remember that another also above seeth what is done, and that thou oughtest to please him rather than this one." He ascribes all that is good in his teaching to the inspiration of the Deity. "When thou hast heard these words, O young man, go thy way, and say to thyself, 'It is Epictetus who has told me these things, from

whence did he come by them? by some kind God speaking to him?'" "Come, then, let us obey God, least God's wrath fall upon us." He has a high sense of his mission on earth. "How is it possible," says one, "if I have nothing, if I am naked, homeless, healthless, foul, without a slave, without a country, to spend my life in happy calm?" He replies, "So God has sent me to show you, in fact, how it is possible. See, I have no country, no home, no wealth, no slaves, no bed, no wife, no children, nothing but the sky, and the earth, and one sorry cloak; and what is lacking to me?" Dare to look up to God and say, "Use me henceforth whereunto thou wilt. I consent unto thee, I am thine. I shrink from nothing that seemeth good to thee; lead me where thou wilt; wouldst thou that I should be in office or out of office, should live at home or die in exile, should be rich or poor? I will defend thee for all these things before men." * This is the attainment without revelation of a heathen and a slave, having the fewest advantages for mental and moral culture. But we need not wonder at those clear sentiments of this heathen slave, seeing there is everything in the arrangements of divine Providence to waken the intellect, and to excite the sensibility. Every object in nature was formed for the soul as well as for the body, and tends to awaken the inner as well as the outer senses. How suggestive is the smallest flower, the tiniest dewdrop, the minutest insect, as well as the Rose of Sharon, the Cedar of Labanon, the vast ocean, the heaven above, and the cattle upon a thousand hills. As the apostle said to his heathen hearers at Lystra, "He hath not left himself without witness in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." However dim these lights of nature and reason may appear to us, on whom so much of the light of revelation shines, they must possess a marvellous brilliancy in the absence of revelation, to those contemplative minds, who, through the Holy Spirit, apprehend and believe in the existence of the Great Spirit. Specially when we consider that the existence of God being believed, his works must speak with a mute eloquence of extraordinary power to those who are crying out, "Oh, that I knew where I might find Him! that I might come even to His seat!"

It must not be forgot that we are not urging the question, Is the light of nature competent to teach man all the obligation under which he is laid to his Creator, or is the supernatural light of revelation needed to illuminate him, or to put him in possession of such knowledge?" We are arguing about man's privileges, responsibilities, and attainments, apart from the agency of the Church. Hence, when we hear men speak great swelling words about "the glimmering light of nature," we must confess that

* 'Light of the world." By A. S. Wilkins, M.A.

where they see only glimmering, we see a sun without a spot. If, instead of declaiming on the "dim light of nature," they were to speak of the dimness of man's mental eye, they would be nearer the truth. The light, the pure, bright light of nature has come to man as well as the light of revelation; but the darkness that is in him, the darkness of sin, the ignorance, superstition, prejudice, and sensual vapours of evil cloud the eyes of his understanding, and hinder him from beholding clearly the light of the knowledge of God in the face of his works. "The light shineth in darkness: and the darkness comprehended it not." This is true both of the light of nature and of revelation. "For this cause God gave them up unto vile affections." "Because that, when they knew God, they glorified him not as God, neither were thankful." As light must be where the sun is, so where God is present love must be; and as the sun though unseen is not unfelt; so man, unconscious of God, cannot exclude from his soul the influences that flow from the divine presence. The earth, when its face is turned to night and the stars, is yet borne or upheld by the hands or arms of the flaming sun; and man, in his spiritual night, is still upheld in the arms of eternal love. And were not the night within, rather than without, he might see even in his night of sin and sorrow the stars above looking down like the myriad eyes of God in pity and gladness upon him. The bad man as well as the good stands in the love of God; but it is all without the one, while it is within as much as without in the other, and that makes the difference.

3rd. *Conscience is another medium through which the Holy Spirit communicates himself to every sinner.*

Nothing can be more evident than that, exclusive of revelation, man cannot be considered as left by his Maker to act at random, or to live as his pleasure, humour, or wilfulness may lead him. He is, in the strictest and in the most proper sense, "a law unto" himself. In conscience and reflection he has the rule of right, or the power within himself by which he surveys, and approves or disapproves of his thoughts, desires, tempers, principles, and actions. Of what use would the laws revealed for man's obedience, in the heavens above, in the earth beneath, in the nature of man, or in the Bible be, without a judge within to enforce their observance? Conscience is the great judge seated on the throne within demanding that obedience be paid to the laws of our being. "And had this faculty strength, as it has right, had it power equal to its authority, it would absolutely govern the world."* We cannot be conscious of personality without, in an equal degree, being conscious of obligation. Can any man feel *I am*, without at the same time feeling *I ought*? I ought, or I ought not, is a conscious sense of right or wrong in relation to all moral truth or action; and

* Bishop Butler.

this principle is applicable, whether it relates to God or man, time or eternity. It matters not how often men violate and refuse to submit to conscience, for supposed or real interest. Still, this makes no alteration as to the natural right and office of conscience to enforce obedience to law with the pains and penalties or rewards and punishments which it inflicts upon every man according as he either obeys or disobeys its authority. Men will suffer more misery or wretchedness in one hour from the accusations of a guilty conscience, than from all the fines, imprisonments, or tortures that human laws can inflict; and they will enjoy in one moment's approval of conscience more true peace and joy than spring from all the praise, or honours, or rewards that their fellow creatures can confer upon them. Conscience is not only thus armed with authority to enforce obedience to the laws which come under its department, but every law of nature is enforced, or enforces itself, by an appropriate penalty. I fall over a stone; by so doing I break a physical law, and the penalty is a broken bone or injured flesh. I am equally as soon reminded by the law of health that scanty food and excessive toil will soon wear out the body. Thus man, as to his whole nature, is the subject of laws that are fenced round him with rewards and punishments. He thinks and acts, likes and dislikes, eats and drinks, approves and condemns himself or others according to laws proper to the different departments of his complex constitution. And these laws exist apart from revelation; but the laws of Scripture are founded upon them, and enforce their observance. But there is a wide difference in the culpability or non-culpability with which we are charged by ourselves and by others in the violation of these laws. "I fall over a stone; a physical law is broken, it vindicates itself; I suffer. But it is a mere accident. I am pitied by others; but if it is the result of gross carelessness, I am pitied and laughed at." But if I take up a stone, and deliberately throw it, and injure or kill some one, I am treated as a criminal. I leap into a river and rescue a drowning man; I am lauded to the skies for my benevolence and courage. These distinctions, by which the observance or violation of certain laws are regarded, tried, and judged of, exist in every nation, whether they are favoured with the light of revelation or not. But while every law enforces itself by an appropriate penalty, the grand province of conscience is to approve or disapprove of our moral conduct. Its business is not to decide what is beautiful or noble, or soul-inspiring, but what is right. And while conscience, like all other faculties of the soul, needs to be educated, so that its decisions may as perfectly as possible agree or be at one with truth, still, we must not overlook the fact that God never left man to entirely discover his duty by the dictates of reason and conscience alone. From the beginning God revealed himself to

man, and made known to him his will by means of words and signs; but even this does not impeach the competence of conscience to establish the principles of natural morality; it only proves that it has been favoured with divine aid from the beginning. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts; their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Upon this passage, it may be observed that the Gentiles were persons who had not received that perfect outward revelation of the moral law and the plan of redemption which was revealed to the Jews and contained in their sacred books. Nevertheless, the law was written on their hearts, and some of them did "by nature the things contained in the law." When the Apostle assures us that they performed the works "contained in the law" "by nature," he cannot be understood as meaning "nature" unassisted by divine grace, or by the influence of the Holy Spirit. When speaking of men's fallen nature, without grace, he expressly asserts that they are the children of wrath: that there is none that doeth good, no, not one. After thus describing the carnal and unregenerated state of men, he goes on to attribute the righteousness of the Gentiles, not to their natural reason or acquired wisdom, but to the "law written in their hearts." Now what is this "law written in their hearts?" Can it be anything else than the divine illumination promised by the Prophet Jeremiah? "I will put my law in their inward parts, and write it in their hearts." This blessing is referred to or promised as one of the choicest blessings of the Gospel dispensation. This work of the Holy Spirit upon the hearts of the Gentiles is distinguished by the Apostle from the operation of their consciences. There is the "law written in their hearts," by the Holy Spirit, and there is their conscience also bearing witness, or "accusing or else excusing," as obedience or disobedience is rendered to this inward law. Here we see that it is through the conscience that the law written in the heart operates. We may compare this law to the light, and the conscience to the eye. The light reveals the beauty of any given object, and the eye witnesses to that beauty it beholds and approves. Hence if the Holy Spirit so illuminated the objects of divine knowledge existing in tradition, in the nature of man, and in the works of God in heaven and in earth, so as to write them as the law upon their hearts; and aided them by his influence that they did the things contained in the law, which things consisted in trusting, loving, worshipping, and obeying God; then the Holy Spirit is not, according to the apostle, confined in communicating himself to sinners to the agency of the Church. Also, other Gentile nations

or peoples can be similarly blessed, and do similar things contained in the law as those referred to by the apostle. We consider Cornelius to be one of the brightest and most highly favoured examples of this class. As the Gentiles to whom the apostle refers were, according to their measure of light, sanctified through the Spirit, and when sanctified accepted, so they were accepted, not because of their own righteousness, but through the merits and mediation of the Son of God, to whom they were strangers, so far as any outward revelation of him was concerned; but Cornelius was much more highly favoured, for soon after that his "prayers and alms" came "up for a memorial before God," Peter was sent to him specially, with the outward revelation of the mediation through whom his "prayers and alms" were accepted by the Father. "No man cometh unto the Father, but by me." This brings us to the last medium by which the Holy Spirit communicates himself to every sinner—namely, TRADITION.

Tradition, poor tradition, what can be learned from tradition about God, Christ, sin, holiness, death, judgment, and eternity? It must be borne in mind that the *sacred ark of tradition* alone contained, for nearly half of the world's history, the laws and ordinances of God's will and worship. The revelation given to Adam, and the mode of worship prescribed for him and family, as recorded in the Scriptures, are extremely brief, but we see them to be in entire accordance with the leading features of the Jewish economy. There was the promised Redeemer, who should be allied to human nature as the woman's seed, destined to suffer and to triumph. There was the necessity of faith in him as the only Saviour, and the duty of approaching God by sacrifice. There was also a visible acceptance of the offering of faith, and a visible rejection of self-righteousness and unbelief. From Adam to Noah we have these truths handed along from sire to son. Noah being the depository of all the sacred truths communicated to man during the ages before the flood, was himself an inspired teacher, and must be held to have been largely instructed in what it most behoved the race of which he was second Head and Father to know. Now, the truth that he knew and taught is to this hour somewhere, and in some form, among all nations. It has lost in Pagan nations its original simplicity and purity; but however it may be disguised, none of it has perished. Hence, how often thoughtful men have been struck with the evident traces of divine truth in Pagan tradition. And no doubt, the Holy Ghost has engraven on many a heart those scattered rays of divine truth, so as to inspire faith and hope in the mercy of God. As the lamp of truth in tradition began to burn dimly, who can fail to admire the merciful interposition of God in those separate and repeated revelations of himself to the patriarchs and others? These manifestations from heaven resembled the shining

light, which shineth brighter and brighter to the perfect day; there was in every manifestation not only fresh supplies of heavenly oil to replenish the lamp of traditional truth, but clearer light was reflected on old truths, new promises were made, and the horizon of truth expounded, and the faith of patriarchs, judges, and seers revived, enlarged, and fortified. But the Jews, to whom God specially appeared to revive old truths already existing, and to unfold more and more of the plan of redemption, received these sensible manifestations of the Divine presence, not for themselves alone. It was intended that from them those truths should emanate to surrounding nations. Adam was made the first great depository of revealed truth, Noah the second, and the Jews the third, each holding their trust for the benefit of the entire race. The whole history of the Jews, and all the dispensations of Providence towards them, were subordinate to this purpose. "The journeys of the patriarchs among the Canaanitish tribes, the exile of Israel in Egypt, at that time the metropolis of the world, the wandering of Israel in the wilderness for forty years, in the sight of several kingdoms, the settlement of the people in Canaan, which was then the centre of the civilised world, and their subsequent captivity in Babylon at the time of its highest power and widest dominion; all these events, as well as the present dispersion of the Jews over all lands, were designed to render them witnesses to the great truths of revelations, and to diffuse the knowledge of God among the nations." Add to this the Divine message of Jonah to Nineveh, and the miraculous deliverance of Daniel, Shadrach, Meshach, Abednego, Esther, and Mordecai; surely all pointing out that the Holy Spirit has selected, from time to time, the *greatest centres* of population and civil power to reveal the knowledge of God, and to resuscitate the traditional knowledge of Divine truth existing among the people, and so prevent such truth from entirely becoming corrupt or forgotten. "Woe unto thee Chorazin! woe unto thee Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you." But if Tyre and Sidon had not such "mighty works" done in them, they had sufficient works to enable them to repent in sackcloth and ashes.

Art. IV.—DEATH AN ANALYSIS.

"For I am now ready to be offered, and the time of my departure is at hand."
2 Tim. iv. 6.

THE first clause is an allusion to the ancient sacrifices. It means that Paul was shortly to be exposed to martyrdom, not exactly *as a sacrifice* was *offered* upon the altar, but as the drink offering

was *poured* upon the sacrifice. A revised translation, of some authority, renders it, "For I am already being poured out, and the time of my departure is at hand." Philippians ii. 17, where the same word occurs, confirms this view—"Yea, and if I be offered (meaning *poured forth*) upon the sacrifice and service of your faith, I joy and rejoice with you all." The faith of the Philippians was the sacrifice, Paul's blood the wine-offering poured upon it or over it. He counted his life well bestowed on such a service, and was willing to die a violent death in honour of Christian truth, and for their good. At the time when he penned this letter to Timothy he had some sure presage of the martyr-death awaiting him, and an assurance that it was close impending. This moved him to write like a dying man delivering a charge to one who stood in an important office. Anxious he was that the truth which he could not live longer to defend and promulgate, should be maintained and advanced by the prompt and energetic ministry of one whom he left behind. Him, therefore, he adjured by the most solemn considerations to devote himself to his work with redoubled ardour. When aged veterans drop off the harness, it behoves striplings to grasp sword and shield with greater determination. Those who have fought well are entitled to speak to their survivors, and incite them to action. Thus Paul speaks to his son in the faith, "For I am now ready to be offered, and the time of my departure is at hand." It was with no feeling of shrinking trepidation he looked on the tragic close of his career. He was calm, and indeed, triumphant, as the following verses indicate: "I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

This manner of addressing Timothy is in the style of several distinguished persons who have figured in God's work. Thus Jacob to Joseph: "And Israel said unto Joseph, behold I die: but God shall be with you, and bring you again unto the land of your fathers." Gen. xlviii. 21. Thus Joseph to his brethren: "And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." Gen. l. 24, 25. Moses' earnest prayer for a suitable successor is in the same direction. See Num. xxvii. 15-17. So Joshua gave solemn charges to all Israel. Josh. xxiii. and xxiv. The same pious care shews in Peter, Paul's illustrious compeer: "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

Moreover, I will endeavour that ye may be able, after my decease, to have these things always in remembrance." 2 Pet. i. 14, 15. This lesson, by the way, let us be careful not to lose. Let dying Christians and ministers speak words of cheer and of caution to animate and admonish their survivors. And let the living lend a willing ear to what falls from the lips of those who are done with the world, and by consequence feel more deeply on eternal things.

The general sentiment of our text is clear. It speaks of death. But it figures death by a word that will bear, and that even requires, explanation.

The translation calls it a *departure*. To a person about to travel a long journey, that will separate him from home and kindred for years, the time for setting forth is necessarily an anxious point. It is such also to his friends. Solicitude becomes intensified as the hour approaches. We could suppose the separation taking place under circumstances of deeper interest. If no return was contemplated, or the probability of it was small, the adieus pronounced would be more passionate, and the tokens of remembrance exchanged would be more sacredly treasured. There is a journey which admits of no return, and that must be taken by every one. "When a few years are come, then I shall go the way *whence* I shall not return." Job. xvi. 22. "I go the way of all the earth." 1 Kings ii. 2. This egress from life is called a departing. "And it came to pass as her soul was *in departing* (for she died) that she called his name Ben-oni." Gen. xxxv. 18. It is said of one of the kings of Judah, that he "*departed* without being desired," died without anyone wishing his longer stay in the world. Simeon's rapture comes to mind: "Lord, now lettest thou thy servant *depart* in peace." So Paul, two ways drawn, said, "I am in a strait betwixt two, having a desire *to depart*, and to be with Christ, which is far better." The Scripture has moulded the language of obituary and of the stony monuments we raise over our dead. "*Departed* this life" on such a date, is the customary style.

Some illustrate the passage on hand by a beautiful allusion which they fancy they see in it, to a vessel on tide waiting the ebb of the river, whose seaward rush will bear her from her moorings. She is put in readiness for the favourable moment. Her anchor is lifted; the chains lie coiled on deck; her papers are signed; nothing hinders her motion from the quay, but the rope a few times turned round a firm post. The clock strikes the hour of her departure, and as the slackened rope is thrown off, the vessel heaves and bears away. So our time comes to be dismissed from the holdings of mortality. As the hour approaches, the ties that bind us to life and time are gradually relaxed. Last of all the silver cord is loosed, and the

freed soul finds itself out on the ocean of eternity, and presently passes into another port. We make no objection to preachers and commentators importing this figure into the passage for illustration. We rather hesitate when they say that this is *the* allusion. Possibly something else is *the* allusion, if only one thing must be so regarded.

A literal rendering of the original helps us deepest into the meaning. "The time of my *analysis* is at hand." Anyone who has mastered the Greek alphabet will find, on examination, that this is the pure, untranslated reading. It is very suggestive. Analysis, chemical, mathematical, or of any other kind, contains the notion of taking to pieces, separating, loosening, or detaching. It is largely practised in chemistry to ascertain the ingredients or components of a mass. The analytical chemist puts under examination the lump confided to him, and, after the due time of process is expired, tells you of how many things it is composed, and what quantity of each. Analysis is the friend of truth. It is the detective police that apprehends falsehood, and discovers adulteration and deleterious mixtures. It reduces, resolves, disjoins, and sets off one from another, differing elements. Its testimony has great weight in court. Not without reason is our dismissal from life compared to this sifting, searching process, for death is a resolvent. One of the earlier English translations of our text has it, "the time of my *resolution* is at hand," the sense being clearer by showing the simples of which the word is compounded, namely, *re* and *solution*. "Thou turnest man to destruction; and sayest, return ye children of men." Psa. xc. 3. The separations consequent upon death are, some of them, painful to contemplate, and hard to endure. Following the analytical allusion, we will direct attention to a few observations which it naturally suggests.

Death separates the soul from the body.—We are fearfully and wonderfully made. Our double-natured constitution, consisting of matter and spirit, renders us liable to be taken to pieces. There are dissimilar elements composing us. The soul is one thing, the body is another; or more properly, the soul is one, the body is several. The mind is a unit—not composed of parts. The body is a composition, having given proportions of water or lymph, of earth, of iron, of lime, and other elements in it ascertainable by analysis. Between this body and the soul God has established a close union. They are married for the whole term of probation, and, indeed, for a more durable period, though they are subject to a temporary severance. They help each other. The body gives the soul the service of its organs and senses, and limbs, by which it comes into contact with the outer world. The soul, like a provident husband, thinks, contrives, and devises for the good of its partner, to procure food for its sustenance, and goodly

raiment for warmth and ornament. Thus they companionate and exchange services for a few decades of years, and grow dear to each other as the partnership is prolonged. They would never choose to separate. The soul grows to love the dear clay it is joined to, and has no wish to desert it. But man is not in his own power. The dark analyst comes and touches him in the outward parts. By successive strokes on the outward man, visible effects are produced. The body shrinks, decays, grows feeble, and at length, like a tent with its pins loosened, it totters and falls. The soul, perforce, has to leave the fallen ruin, and go whither the laws of the eternal state permit. See this most beautifully delineated in the concluding chapter of Ecclesiastes, where the repulsiveness of the theme is covered by a diction at once beautiful and solemn. The fallen frame, so goodly when animated and active, soon loses its beauty and becomes unsightly, and is therefore, betimes, put away into darkness. The living soul is parted from the dead body, but not without hope of finding its own again, in the manifestation towards which the neck of hope is eagerly bent forward.

Again, in death, *there is a separation from earthly possessions.* Man has relations to the outward world, especially to the land which he tills for subsistence, and out of which he raises material wealth. Those who are prosperous and successful are under temptation to undue attachment to what they accumulate, a temptation that loses its force when the brevity of life is duly considered. "We brought nothing into *this* world, *and it is* certain we can carry nothing out." 1 Tim. vi. 7. The benefit of property to any individual is confined to the few years of this life, a circumstance which should cool our eagerness after it. Between the cradle and the tomb we may raise a heap to leave to successors, which may either be a boon or a bane. It is a wholesome thing to connect the thought of death with our material prosperity, to balance our minds and keep us to the sober use of things. If we gain we will not set our hearts on our acquisitions, knowing that we must leave them some time, and may soon. If we lose, we will not fret. So long as we have anything, we are richer than we began, for we came with nothing. How much soever we acquire, we must leave it where we made it. Let us not be heart-grown to this world nor hold it tight with our hands. The stern analyzer will part us and our possessions, and not allow us to carry away a single shilling. Happy the poor who have nothing to be separated from; no ships afloat, no landed property, no shares in commercial undertakings! They have little to be parted from. And happy the rich who keep their hearts loose from their large possessions, "for these are the things that make men unwilling to die." As there must be such a complete separation, it is wise not *to let the heart* cleave to our havings and savings. All we have

is only upon a lease, which may soon expire. Again, the painful analysis will part us—

From our troubles and our troublers.—It is common to complain of life as heavily taxed. Every man carries a burden through the world, of greater or lesser magnitude, varying in its weight at different stages, and so closely bound to him that there is no casting off. His burden is as part of himself. He must bear it until the hour of analysis comes. Death ends the troubles of this life. It gives immunity from disease. The dead body is subject to no ailments, and feels no pain. The summer's heat and the winter's cold make no difference to it. The low-laid head aches no more. The sealed eyes shed forth no bitter tears. No fever rages in the veins. No rheums lodge in the joints. Analysis cures all. Then if we have *weaknesses of character* (and who has not?) death sets us beyond temptation. The eye beholds no vanity. Appetite and passion have become null. Beyond this point Satan cannot tempt, nor the world allure, nor flesh ensnare, nor sudden casuality surprize us. Our troubles are over.

Then what about our *troublers?* Analysis parts us and them. In principle and character we were apart from them, and in that respect needed no severance. The social compact held us to them, and gave them power to annoy us. We did business with them, worked alongside of them, met them on the street or in the market, or perhaps lived under the same roof. And they troubled us by demonstrative antagonism to our religious character. By dissolving the social bond, death destroys their power of grieving us. We are hidden in the grave from the strife of tongues. "There the wicked cease *from* troubling, and there the weary be at rest." Job iii. 17. When the troublers go thither, they cease troubling; and when the troubled go, they cease to be troubled. More agreeable ties are severed as well. There is a separation—

From friends and kindred.—If you have a friend whom you love as your own soul, as David loved Jonathan, the intensity of your love renders you liable to more poignant grief. Your friend is mortal, and you may have to see him laid in the narrow house, or you may be summoned hence and leave him to weep over you. Closer bonds than those of friendship are sundered. It is seldom death has a victim out of all blood relationship. Often those are taken who can worst be spared. We can almost always show some reason why a given individual should not die. The cradle should not be robbed because it does violence to the mother. The eldest son should not be draughted off—he is the heir and hope of the house. Lazarus should not die, because his orphan sisters, Martha and Mary, require him to fill the place of his deceased father. The youth verging on manhood should not be cut off—he is just closing his apprenticeship, full of hope and purpose, and has a widowed

mother to support. The father of a young family should be spared to win bread for his wife and little ones, till they can be self-sustaining. If death must take some, why not take the old, who have outlived their usefulness, and have little enjoyment and small interest in living? Should not the father die before the son? Of all separations, the most painful is that between husband and wife. Other ties are simple, and can be easily slipped. A single knot, once round and fastened, is not so difficult to undo. The marriage-knot is like no bond but itself. It is involuted, complicated, interlaced and intricate, the strings oft crossing and doubling, and their ends at length buried deep within. Nothing external or accidental can disturb such a heart union. It survives misfortune, disfigurement, disease. It grows stronger with age. What God hath joined nothing but death can put asunder; which is the same as saying that God only can dissolve the union, for death is nothing but his will taking effect. This hard lesson let us strive to learn, to endure analysis without saying, "What doest thou?" When our households are invaded, or our circle of acquaintanceship is broken in upon, then must we bow our heads in patient assent, and tutor our hearts into submission. The last separation which we name is that which separates us—

From our beloved Church Associations.—In some instances, we have to let go those with whom we have held fellowship for more than half a life-time. It takes deep hold of us to part with those who have been useful to us, who have edified us with instruction, counselled us, cheered us, set us good examples, and given us seasonable reproof and kindly warning. We would rejoice to see such men live always. Men, of superior character, with elements of usefulness about them, corner-stones in the Church, who can sustain a prayer meeting, kindle the fire in a lovefeast, lead a class, preach a sermon, superintend a Sabbath-school, or give good counsel in committee,—oh, that such men might live! We grieve to see their heads turn grey, or to observe their shoulders stoop, or their gait falter, or their voice tremble. There is no help for it. Time tells upon all men. The impartial analyst leaves none untouched. If it be a penalty to die, the best that live are not so holy as to escape it by the merit of personal goodness. If it be a privilege, as no doubt it is, they are best entitled to it. The holiest office man ever held is no shield against the shafts of the unerring archer. "Your fathers, where *are* they? and the prophets, do they live for ever?" Zech. i. 5. Aaron and his priestly sons were obliged to disrobe and leave ephod and girdle and embroidered coat to successors. The altar could not protect them. Melchizedec's immortal priesthood was but fiction and figure, except as Jesus Christ has verified it. Gospel times brought in new offices, but made no man death-proof. The

apostles all died. Preachers die. Founders of sects and communities—Wesley, Clowes, and Bourne—die. Smaller men cannot look for immunity from the stroke to which the greatest succumb. When the cedar falls, the fir tree may prepare for its doom. Wisdom dictates that we should make the best we can of instructors and leaders who are liable to die, and take good heed to the teaching voice before it is hushed into long silence. And, furthermore, let each one think of, and prepare for, his own dissolution. Not only must we make up our minds to the loss we sustain, when those who were pillars are removed; we must likewise count upon and forecast our own decease.

After this analysis, what succeeds?—a separate state, about which our knowledge is limited and scant. The soul, for aught we know to the contrary, lives uncovered in an "out-of-the-body" condition till the end commences. Then it comes to claim the fabric which it formerly inhabited, reconstructed in beauty and glory. So the separation, though long, is not final. The severance from our godly kindred and pew-fellows will be short. After a few swift turns of the wheel of time, they will follow us, or we them, to hades or to heaven, if that be any different.

Succeeding this, at some remote period known to no man, will be the final convocation. An assembled world will face the white throne of judgment, with a view to the manifestation of their character. That vast, promiscuous crowd will undergo examination. Bold evil-doers and humble saints will be there, and their character, well known before, will be affirmed and declared. Another class, somewhat considerable, whose characters were doubtful, will come to the light and face the proof, and be known to be bad or good accordingly. The Judge will determine all with accuracy and ease. "And he shall separate them one from another as a shepherd divideth his sheep from the goats." He will attach to himself all that are good and holy. The rest will be subject to banishment from his presence world without end.

T. G.

ART. V.—THE POSITION AND PROSPECTS OF THE AMERICAN UNION.

A UNIVERSAL instinct impels us to look wistfully into the future. We long to forecast the horoscope of nations as well as of men. And if these nations possess conspicuous advantages or exert important influence on the destiny of mankind, the study may be as instructive as it is interesting.

We are not without data of sublimest augury concerning the future of the American Union. The natural resources of the country

are of exhaustless extent and of unparalleled richness. Its position is the most favourable in the world for national development. Stretching through twenty-five degrees of latitude from the forty-ninth to the twenty-sixth parallel, if transferred to the Eastern continent, it would reach from Germany to the middle of the Sahara, occupying the whole basin of the Mediterranean. Although the isothermal lines bend low down on the American sea-coast, yet in the interior they sweep upward again, making the climate mild and salubrious. Its northern regions lie under the constellation of the Great Bear, while the inhabitants of its low latitudes behold in their sky the sacred sign of the Southern Cross. From the Great Falls of the Missouri one may sail, without a single break of navigation, to the mouth of the Mississippi, a distance of over three thousand miles; as far as from London to the Gulf of Guinea or to Samarcand. This vast stream is supplemented by twenty-three thousand miles of internal navigation of its great affluents, penetrating the very heart of the country on either side.

One sailing down this great life artery of the continent will pass through all the varieties of the climate to be found in the Old World, from St. Petersburgh to Egyptian Thebes. He will pass from the giant firs of its upper waters, through deciduous forests of beech and maple, to the waving green and gold of the boundless wheat fields, and the countless flocks and herds of Minnesota and Illinois. He will glide past the spreading orchards of Missouri and Kentucky, glowing with golden fruit like that of the Hesperides. The broad leaves of the tobacco plant spread their rank luxuriance in Kentucky and Tennesse, and the snowy bolls of the cotton shrub whiten the fields of Arkansas and Mississippi. The fragrant blossoms of the magnolia scent the breeze, and the glossy leaves of the laurel and myrtle, of the plantain and palmetto, delight the eye. In the lowlands of Louisiana stretch in endless vista the canebrakes of the sugar plantation. The parasitic mosses of the Southern cypress wave like funereal plumes through the sultry air. The houses of the planters are embowered amid orange groves, and flowers of unimaginable loveliness and wildest luxuriance breathe perfume on the charmed atmosphere. Amid the fever-breeding swamps near the mouth of the mighty stream spread fertile rice-fields, through the neighbouring marshes wade tall birds of gaudy plumage, and on the low sandbars of the coast stalks the scarlet flamingo, gaunt and ghostly, in the lurid Southern sunset.

No other country in the world can boast such an extent of fertile soil, such a range of climate, and such a variety of products. They must for ever insure an internal traffic as important as that between Great Britain and the Levant.

Nor are the other great elements of national prosperity less lavishly bestowed. Along the Atlantic seaboard numerous ex-

cellent harbours create an unequalled facility for commerce with Europe and South America; and on the Pacific coast the noble bay of San Francisco will become the "golden gate" of boundless wealth toward the East. The deep-sea fisheries at once nourish a hardy race of mariners for manning the navy, and enrich the country by the finny wealth and spoils of ocean. The unrivalled river system of its central basin and Atlantic slope, and the great Northern lakes, furnish such facilities for internal commerce as can find no parallel on earth. These facilities have been still further developed by an extensive system of canals, but especially by that wonderful network of railways which extends its meshes over the entire East, and is rapidly stretching across the vast continent. Electric nerves thrill with intelligence throughout the whole country, connecting its remotest extremities with the great commercial and political sensoria. The fluctuations of the Gold Room in Wall-street are daily noted in every counting-house from New Orleans to St. Paul, from Eastport to San Francisco. A change in the cabinet at Washington is discussed the same evening in almost every hamlet in the Union.

The enormous hydraulic power of New England makes it the seat of vast manufacturing interests. The sails of American commerce whiten every sea, and her flag flouts the breeze under every sky, and is to the lonely wanderer in foreign climes

> "As a friendly hand,
> Stretched out from his native land."

The mineral resources of the United States exceed in extent and richness those of all the world besides. This is sober truth and no rhetorical hyperbole. According to Sir Morton Peto, in his exhaustive work on the resources of America, the relative coal supply of all Europe and America is represented by the ratio of eight and three-fourths to one hundred and eleven! The iron mountains of Missouri alone, according to the same eminent authority, are sufficient to furnish a million tons of manufactured iron per annum for two hundred years. The means for the development of this immense amount of unused wealth is found in the vast gold deposits of the Pacific coast and the slopes of the Rocky Mountains. In sixteen years, from 1848, when gold was discovered, and when of course the yield was comparatively small, to 1864, California alone produced the enormous sum of 816,500,000 dollars. Since then it has been produced at an accelerated ratio, till it now amounts to about a hundred and fifty millions annually. The value of the silver, lead, quicksilver, and copper mines, and the astonishing yield of oil from the Pensylvania wells, which pour out the precious fluid like water, swell the mineral wealth of the country to an enormous magnitude.

But the main sources of the national material prosperity are not beneath the earth, but are the products of its surface. The exuberant fertility of the virgin soil, enriched with the vegetable decay of ages, is such, that it needs only, in the language of Douglas Jerrold, "to be tickled with a hoe to laugh with a harvest." The wondrous chemical influences of the vast laboratory of nature transmutes the inorganic elements into the staple cereals of the world. The glorious wealth of unclouded sunshine produces that rapid fixation of carbon which so quickly ripens the grain.

The fertile territory of the United States, according to the official census, is about 2,000,000,000 acres, about one fourth of which, or 500,000,000 acres, is inclosed, and only one third of this, or one twelfth of the whole, in under cultivation. Yet on this comparatively limited area were produced in 1870, 174,000,000 bushels of wheat, and over 1,000,000,000 bushels of Indian corn. It was a saying of the first Napoleon that that man was a benefactor of his race who made two blades of grass to grow where only one grew before. If this be so, how great benefactors are those hardy pioneers who open up the great granary of the West, and thus cheapen bread for God's great family of the poor in all the markets of the world.

The most prolific cereal of America is Indian corn, which should be the national emblem. It waves its graceful form, plumed and tasselled, like an Indian chief, from Superior to the Gulf. It is good for food, green or ripe, for man or beast. So abundantly is it produced, that it has been economically used for fuel! The immense pork crop of the West is but Indian corn in another form.

In the great staples of rice and sugar the contributions of the South are enormous. Of the former the yield in 1860 was 187,000,000 pounds. Of the latter Louisiana alone, where the sugar-cane is chiefly cultivated, produced over 230,000,000 pounds. Under the stimulus of free labour, the production of both these important staples will assuredly greatly increase.

But not only can America feed, she can also clothe, the world. The cotton crop of the South in 1860 was nearly 5,500,000 bales of 400 pounds each, and during the previous decade the yield had more than doubled. Notwithstanding the temporary depression of this industry during the war, such are the facilities for its cultivation in the South, that cotton again is king, and the crop of last year has almost equalled that of its palmiest days.

The true riches of the American Union, however, is its rapidly increasing population. The living energies of its people are required to develop its natural resources, to fell the forests, plough the glebe, and carry the blessings of civilization to the prairies of Nebraska and Dacota, to the mountains of Nevada and Colorado, and to those vast regions

"Where roll the waters of the Oregon,
And hear no sound save their own dashings."

The real sinews of a nation's prosperity are the human brawn of its inhabitants. The astonishing increase in the population is the surest augury of the future prosperity of the Union. Since the beginning of the century that population has increased nearly eight hundred per cent. Nor is there any diminution in this rate of increase. On the contrary, the increase of the last census-decade was relatively, as well as absolutely, the greatest of the entire century, being from thirty-one and a half millions in 1860 to thirty-eight and a half millions in 1870.*

Of course this enormous increase is largely due to immigration. In fifty years, or from 1820 to 1870, the actual immigration was over seven millions.† The official statisticians of the United States compute that these immigrants brought into the country an increase to its cash capital of 560,000,000 dollars, which is only the very moderate sum of eighty dollars each. But the greatest riches that they brought was their physical, intellectual, and moral powers. More than half of these immigrants were at the period of their greatest strength and vigour, namely, between fifteen and thirty years of age. Only ten per cent. were over forty.

This European immigration may be expected largely to increase. Hitherto three-fifths of the whole has been from Great Britain. The present tendency indicates that other nations will largely swell the annual human tide that sets toward our shores.

The subjects of Continental despotism long for the liberty and manhood to be enjoyed under free institutions, and look with longing eyes to the great Republic, which stretches forth her arms of welcome to the oppressed of every clime, and will throw over the meanest that seek her protection the ægis of her power.

The increasing facilities for steam transit, and the numerous lines of travel opened up with Havre, Bremen, Hamburgh, and other continental ports, will flood these shores with the surplus population of the old world. Indeed, emigration offers the only apparent solution of the most perplexing social questions of Europe, and especially of Great Britain. In that wealthy island, notwithstanding the many noble and costly charities sustained by voluntary liberality, every twentieth man is a pauper, the work-houses are crowded, vagrant mendicancy throngs the streets, and the tide of poverty swells ever higher and higher. In the richest metropolis in the world squalid misery and wretchedness everywhere confront the eye and harrow the soul. The problem of its relief is appalling in its magnitude and difficulty. But in America each new comer

* More accurately, 38,555,983.

† During the decade previous to 1870 the annual average was about 200,000. In 1870 it was 387,203. In 1871, 321,350.

is hailed as an addition to the wealth of the country, and may win on easiest terms a freehold homestead, and secure a plentiful provision for declining years.

These immigrants are intellectually quickened by the stimulus of remunerative industry, popular education, and free institutions. They disprove the old Horatian maxim, and change both mind and climate in crossing the sea. The admixture of Teuton and Celtic with the essentially Anglo-Saxon blood of the American people will tend to the development of a higher type of humanity, as the mingling of Dane, Saxon, and Norman in England resulted in a nobler nationality than any of the three. English travellers have observed the creation of a distinctively American type of face, with straight nose and forehead, small facial angle, and a strongly-marked intellectual expression, exceedingly like that of the ancient Greeks.

The material results of this immigration have been enormous. The impenetrable forests, that stretched from the mountains of Maine to the everglades of Florida, have fallen before the woodman's axe, save where preserved for timber or fuel. They have given place to stately cities, busy towns, and smiling villages; schools and colleges stand thick through all the land, and graceful spires on every side point evermore to heaven. And all this has been done within two hundred years, and most of it within fifty years. The pyramids of Egypt, the temples of Luxor and Karnak, are mere trifles compared with these herculean labours.

And the field for occupation is widening, not only in the West, but in the South. The policy of the South has been averse to immigration. The genius of her peculiar institution required isolation, and made her exceedingly jealous of all foreign influence. Hence she became narrow, sectional, intensely bigoted in her antipathies, and extremely sensitive to any interference in her domestic polity. If foreign and Northern immigration and travel had been freely permitted during the last half-century, it is probable that the late war would never have occurred, and that slavery would gradually have given place to free labour. In the last decade of the United States census, before the war, the fifteen Slaveholding States increased only 27.33 per cent.; while the population of the Free States increased 41.24 per cent., showing the diversion of the tide of immigration from the former.

Some fears have been entertained lest the Negro element in the South should increase so rapidly as to swamp the entire white population. Those fears are idle. Latest returns show that in the South the increase of the slave population in ten years was 23.44 per cent., while that of the whites was 30 per cent.; and, throughout the entire Union, the white increase was 38 per cent., and that of the free blacks, of which class there is no immigra-

tion, was only 11 per cent. From these statistics, it is computed that, in the year 1,900, the population of the entire Union will amount to 1,000,000, while only 9,000,000 will be of the coloured race, 17 per cent. of whom will be of mixed blood, and of superior intelligence. Thus the relative proportion of the blacks, now nearly one-seventh of the entire population of the country, will be reduced in thirty years to less than one-eleventh.

As we compute with mathematical accuracy the problem of the increasing population of this continent, we arrive at results the sober certainty of which leave behind the wildest flight of the imagination. The child is now living who will lay his hand upon the child's head who shall see, within a hundred years, a population of 250,000,000 of souls, a number equal to the entire population of Europe, dwelling beneath the broad, free banner of the Republic. But no Malsusian fear of over-population need be felt. Upon the ordinary computation that every acre will support five persons, the fertile acreage of the United States would maintain 10,000,000,000 persons, or ten times the present population of the planet. But, long before the maximum population of any country is reached, the increased difficulty of procuring a subsistence will bring the number of its inhabitants to a condition of statistical equilibrium about which it will continue to oscillate.

In view of the unprecedented increase in wealth and population of the United States, and its exhaustless natural resources, the present national debt amounts only, as Mr. Disraeli jauntily said of that of Great Britain, to a mere flea-bite. That debt, at the close of the war, was about 3,000,000,000 dollars, or 100 dollars for each man, woman, and child in the Union. In October, 1872, it amounted to 2,166,994,675 dollars, or only 57 dollars per head. At the same time, the value of real and personal estate had increased from 7,000,000,000 dollars in 1850 to 16,000,000,000 dollars in 1860, and to about 27,000,000,000 dollars in 1870, or fourteen times the amount of the national debt. At a similar rate of increase, the capital of the country in 1880 would be fifty times greater than the debt at that period, and in less than another decade that debt would disappear.

Such, then, being the resources and conditions of the country, can any anticipations of its future be too glowing? It may be worth while to inquire, Are there any elements of danger or disaster in its prospects?

The tendency of large empires is toward disintegration. The variety of climate and productions creates different and frequently jarring interests, tastes, and feelings. One part of the country may engage exclusively in agriculture, another part may have especial facilities for manufactures, and the seaboard cities may be advantageously situated for commerce. The manufacturing

interest may demand protection, while commerce and agriculture need free trade for their development. Thus an antagonism may arise between different sections, which may rend them asunder unless a comprehensive policy for the whole country is adopted.

Now, agriculture is the chief industry of the United States. In it, according to the computation of Sir Morton Peto, based on the census returns, seven-eighths of the population are engaged. Hence the impolicy, urges that distinguished political economist, of protecting the manufacturing interest, which is less than one-eighth, at the cost of enhancing the expense of living to the entire population. Thus the price of labour is increased in the West, and the value of land and amount of its productions are lessened. Hence, too, the unwisdom of an export duty on cotton, any impediment to the growth and sale of which will materially retard the development of the South, which, as magnanimity would suggest, and as interest demands, should be fostered as carefully as possible.

The interlacing of the web of internal commerce in America will tend to knit the remotest parts of the country together by the ties of a common interest. The intimate intercourse and constant communication it demands will remove prejudice and exert a humanizing and affiliating influence which will be an antidote to disintegration. "America is a giant without bones," said Talleyrand to the first Napoleon. But since then the bones have been supplied in the wonderful railway system that stretches across the continent. Other inter-oceanic lines will be speedily carried into operation. Their influence on the future will be incalculable. A ceaseless stream of traffic will throb along those iron arteries of commerce, and Christian institutions will rejuvenate the effete old nations of China and Japan. Great cities, renowned as marts of trade throughout the world, will stand thick along this highway of the nations. "The gorgeous Inde" and far Cathay will be brought almost to our very doors. The rival names of the merchant princes of New York and San Francisco will become "familiar as household words" in the bazaars of Yokohama and Yedo, of Benares and Allahabad.

The common language and literature, the free schools and free press of America, give a community of character to the entire people. From Pembina to Galveston the English tongue is spoken with a purity astonishing to travellers from the mother country, where the inhabitants of neighbouring shires often can hardly understand one another.

The cheap postal system, the facilities for travel by rail and river, and, above all, the great principle of indissoluble Federal Unity enfibred in the national heart—a principle baptized with the *blood of the* great army of martyrs of the Republic—will rivet the

bonds which unite the whole country. But the chief safeguard against a repetition of the dread experience of the civil war is the removal of that strange anomaly of the nineteenth century—the reproach of America and the bane of its welfare—the system of domestic slavery. This social gangrene, which was eating out the nation's heart, extirpated, the pulses of health again throb, and fresh vigour courses through its veins.

It is a pseudo-philosophical opinion that small nations, such as the Greeks, the Swiss, the Dutch, are more patriotic than large ones; and that the migratory habits of Americans prevent the growth of those local affections which are necessary to strong love of country. But American patriotism is not a blind and unreasoning attachment to the mere soil of the country. It is an intelligent yet passionate devotion to its principles and institutions. Never did patriotism exhibit greater heroism, or make nobler sacrifices, than that manifested during the Great Rebellion.

The apprehension has been entertained by some philosophic writers that American civilisation may be destined to a dire eclipse. It has been argued from a wide induction of facts that an inexorable law governs the fate of nations as of men; that decrepitude and decay terminate every national existence as certainly as death ends that of man. We think, however, that no induction from the past can be wide enough to arrive at such a universal law. The analogy between the life of nations and of men may furnish a beautiful simile, but we can hardly make it in the case of America a ground of prediction. There are causes of differentiation that here exert a potent influence. Assyria, Greece, Rome, Carthage, all have passed away; but there were inherent weaknesses and vices in their political and ethical systems, subtle causes of disintegration and decay, which a wiser jurisprudence and a loftier ethical sentiment have eliminated from most modern societies. The great moral antiseptic of Christianity was wanting to keep those communities from corruption and dissolution.

The fear has also been expressed that America may outgrow her institutions; that those gentle restraints which suffice for the present may prove insufficient for the denser population and different condition of society of the future. The permanence of national institutions, however, does not depend on their rigidity, but on their flexibility and capability of self-adjustment to the necessities of the times. To this the genius of the American Government is eminently favourable. Most European countries seem to be cramped and fettered by institutions as inelastic and rigid as cast iron. The growing necessities of the nation are bound upon a Procrustean bed of ancient use and wont. The masses are kept in restraint by a strange mixture of political feudalism and medieval ecclesiasticism. Hence much of European civilisation is like the

beautiful villages on the slopes of Vesuvius—beneath the thin crust is a fiery flood, which may burst forth in desolating fury. Those despotic governments may develop in their higher classes a lofty type of civilisation and of intellectual and esthetic culture; but they are floating upon a slumbering volcano, a seething mass of popular discontent and passionate aspirations after liberty. And this volcano may burst forth in some terrific social earthquake, like that which in France, at the close of the last century, overturned both throne and altar in the dust, and which has again been recently exhibited in the Commune's carnival of blood.

In the American Union the government is but the instrument for carrying into effect the popular will. Hence the passionate enthusiasm with which, during the long years of the nation's agony and bloody sweat, the people rallied to its aid, blanching at no danger, flinching from no sacrifice. Republics, it has been remarked, are more self-conscious and more sensitive than monarchies. Foreign aggression or insult, therefore, is not regarded as a mere affair of state, to be settled by diplomats, but is made the private grievance of each individual. The shot fired at the honoured flag that waved over Sumter was felt as a personal insult by every patriotic American. The murderous weapon that drank the blood of the martyred Tribune of the people pierced with an agony of grief each loyal heart. In republics each individual identifies his private interest with that of his country. The public acts of the nation, therefore, are not those of a small governing class, but of a whole people; and they thus possess an irresistible momentum.

The government of the United States is founded on reason, and not on physical constraint. The great work of the country is, therefore, the organisation of its intellect by means of schools, colleges, scientific study, and all ennobling and liberalizing pursuits. It must educate all classes of society, or else the ignorant masses will act as a dead weight upon its progress. And the education imparted should be adapted to the existing state of knowledge, especially in the direction of modern science, and not founded upon the models of the medieval schoolmen. Not external coercion, but intelligent self-restraint, is the safeguard of American society. Most European nations are controlled by a rigid, all-embracing system of police, which prescribes every act and reduces the man to an automatic machine. This theory of government is adapted only to children, idiots, and criminals. It does not depend on the co-operation or consent of the human will. It is degrading to the intellect, and debasing to the morals. To an American this system of perpetual espionage and intrusive tutelage

is intolerable. The very air seems like that of a prison. Amid the gayeties of the French or Austrian capital he seems to hear the clank of the fetter, and the ominous presence of the ubiquitous *gens d'armes* is the symbol of slavery.

There is no danger of American institutions giving way, as has been feared, before the strain of a growing nationality, like a vase in which a seedling oak has been planted, which has become too large for its narrow prison. On the contrary, they are like the tree itself, ever evolving in symmetrical beauty new branches and leaves, and developing new flowers and fruit. Springing from the heart of the people, they will throb with the impulses of the age. They are not a lifeless trunk, but a living tree, through which vital currents flow.

This feature of the American character is highly favourable to its recovery from the effects of the civil war. The close of that deadly strife saw marshalled in serried phalanx an army of war-worn veterans, disciplined by a hundred battles, invincible in their strength, and enthusiastic in their attachment to their idolised leaders. Yet in a few weeks these armed hosts, at the command of the country, melted away like snow before the summer's sun, and were quietly absorbed into the mass of the people.* Prophets of evil foretold the establishment of a military dictatorship, and doubting or unfriendly critics expected a maurauding guerilla warfare of the disbanded soldiers—a reign of anarchy and misrule. But both have been disappointed. The thunder-cloud of war, awful with bolts of wrath, quietly dissolved and sank into the earth, like so much sweet and grateful rain, to irrigate and bless the soil. The great military leader of the war was borne into the highest office of the country, not by the bayonets of the soldiers, but by the peaceful *plebiscitum* of the nation.

Thus, too, the deadly wound in the body politic, inflicted by the civil war, speedily healed—healed by first intention, as the surgeons say—without the long and painful process of suppuration and sloughing—of exile, confiscation, and retributive bloodshed. The dreadful trail of battle in the South was soon covered, by the gentle ministrations of Nature, with a wealth of herbage and of flowers. So the more dreadful effects of internecine strife on the human heart, let us hope, will soon be buried beneath a growth of gentle charities and sweet amenities of life. "Over blood shed upon the field of battle," says Froude, "the grass soon grows; but blood shed upon the scaffold is never forgotten." Let us thank God that the sublime magnanimity of the victorious Republic was

* At present the entire army of the Republic consists of only 24,000 white and 2,500 black soldiers.

sullied by no act of violence, by no blood spilt in revenge, not even that of the arch-traitor himself.

As with devout as well as philosophic eye we contemplate the changing drama of the age, we are compelled to discern the hand of Providence in the government of nations. Behind every secondary cause stands the great First Cause of all things. Infinite power and wisdom are guiding the world, as a skilful rider guides his steed, along the path of progress to a glorious goal.

> For I doubt not through the ages an increasing purpose runs,
> And the thoughts of men are widened with the process of the suns.

And "down the ringing grooves of change" the world is speeding to the golden age to be. We are indeed under the reign of law, not of a law of decay and death, but of growth and life. We are the subjects of a benign Government, the final causes of all whose decrees are the advancement and ennobling of the race. Americans, especially, should devoutly acknowledge Divine Providence in the history of their country; and now, if ever, should that acknowledgment be made.

> When was ever God's right hand,
> Over any time or land,
> Stretched as now beneath the sun?

He whose untimely martyrdom the world deplores was not ashamed in his official documents to declare his recognition of that Providence and his confidence in its awards. On the latest issue from the United States Mint is the formal confession of her Christian creed, in the pious legend, "We trust in God." No nobler motto could be blazoned on her crest. In so far as her policy is noble, Christian, and devout, God will set his love upon her to keep her, and no weapon formed against her shall prosper.

Plymouth Rock, in the brilliant rhetoric of De Tocqueville, is called the corner-stone of the American nation. The principles of which that rock is the symbol are certainly the foundations, broad, and deep, and firm, of her national greatness. They are the pledge of the stability of her institutions. In that nation are no signs of degeneracy or decay, of atrophy or lassitude. Not in her decrepitude, but in her early vigor does she seem. To her we may apply the sublime language of Milton's *Areopagitica*: "Methinks I see in my mind a noble and puissant nation, rousing herself like a strong man after sleep, and shaking her invincible locks; a nation not slow and dull, but of a quick, ingenious, and piercing spirit; acute to invent, subtle to discourse, and not beneath the reach of any point that human capacity can soar to. Methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her sight at the fountain itself of heavenly radiance."

luring the war many unfriendly eyes regarded the American on as an organised Laocoon in the writhing folds of a deadly ient—a serpent she had cherished in her own bosom only to re- e its envenomed sting at last. Rather the brawny Hercules has proved, strangling the serpent-brood, and going forth to new triumphs and achieve new labours for the welfare of ıkind.

. future, glowing with brightest auguries of hope and promise, tons onward. Before us lies a good land and a large; a land of and corn, and wine; a land flowing with milk and honey; a l of boundless wealth and fairest loveliness; a land hallowed ɔver by the rich libation of the heart's blood of its martyred

> Their graves, green and holy, around us are lying;
> Free were the sleepers all, living or dying.

leverently let us mention their names; lightly let us tread upon r ashes. It is ours to go up and possess this land, to develop esources, to mold its institutions, to give tone and character ts future history, and to affect for loftiest weal its destiny. The es of our country, of the future, of our children and our dren's children, and the voice of God, call on us to discharge ; duty wisely and well.

et us adopt in conclusion, the fine simile of Longfellow, and, ırding the Union as a fair and goodly ship, bearing her precious ghtage of humanity across the deeps of time, exclaim:—

> Thou. too, sail on, O Ship of State!
> Sail on, O UNION, strong and great!
> Humanity, with all its fears,
> With all its hopes of future years,
> Is hanging breathless on thy fate!
> We know what Master laid thy keel;
> What workman wrought thy ribs of steel;
> Who made each mast, and sail, and rope;
> What anvils rang; what hammers beat;
> In what a forge and what a heat
> Were shaped the anchors of thy hope!
> Sail on, nor fear to breast the sea!
> Our hearts, our hopes, are all with thee:
> Our hearts, our hopes, our prayers, our tears,
> Our faith triumphant o'er our fears,
> Are all with thee—are all with thee.

American Methodist Quarterly.

ART. VI.—JOHN KEBLE.

A Memoir of the Rev. John Keble, M.A., late Vicar of Hursley. By the Right Hon. Sir J. T. COLERIDGE, D.C.L. James Parker and Co., Oxford and London. 1869.

FROM the University of Oxford two of the most important movements in modern Church life have taken their rise, the Methodistic in the last, and the Anglo-Catholic, or Tractarian, in the present century. Though essentially different in their principles and results, these movements originated alike in the dissatisfaction of a few earnest students with the religious and moral condition of the nation, and in their desire to elevate and purify it. The Wesleys, Whitfield, and other Oxford students of the 18th Century, who went by the name of Methodists, having, after long and painful seeking, discovered the true way of salvation, laboured to revive the religious life of the country by preaching through the length and breadth of the land the Reformed doctrine of justification by faith in Christ; but the Tractarian party of the 19th Century sought to realise the same result by propagating what they regarded as the doctrines of Primitive antiquity respecting the authority of the priesthood, and the power of the sacraments. The former movement has resulted in a revival of pure religion in Great Britain and America, almost unparalleled in the history of the Church; but the latter has issued in a revival of ecclesiasticism and Romish practices in the Church of England, undoing, to some extent, the work of the Reformation, and in the secession, during the last thirty years, of more than 200 clergymen, and a host of laity, principally of the upper classes, to the Church of Rome. It must, however, be admitted that it has produced within the English Church an intenser religious life, some of the High Church clergy being the most eloquent preachers and diligent pastors within its pale. We wish, in this paper, to make our readers acquainted with the character and labours of one of the chief originators of this latter movement. Newman, indeed, calls him its real author, dating its origin from a sermon which he delivered in 1833, entitled "National Apostacy." Keble, Newman, and Pusey are recognized on all hands as the first leaders of the High Church party. By no means equal to Newman for intellectual vigour and subtlety of genius, nor to Pusey for learning and aggressive power, Keble exercised, however, by means of his saintly spirit, and the zeal with which he propagated the principles of his party, an influence equal to his distinguished compeers.

His biographer does not profess to describe the part which Keble took in the religious movements of his day, nor wish his production

to be regarded as a complete biography of him. "It seems to me," he says, "that the time has hardly yet arrived when this could be done, at once so freely and dispassionately, as it ought to be, if done at all. Some one will be found, I have a good hope, in due time to accomplish this more important task, to whom what I am about to do may be of some service. The George Herbert of our days ought not in the end to be left without his own Isaac Walton." Without altogether omitting, however, the part which Keble took in the ecclesiastical movements of his times, this biography gives, with great minuteness of detail, an account of his ministerial and literary labours, and affords some interesting glances into his private and domestic life.

John Keble was born in the year 1792, at Fairford, in Gloucestershire. His father, who was Vicar of Coln, St. Aldwin's, was a clergyman of good scholarship and exemplary piety. His mother was, also, of a clerical family, being the daughter of the Incumbent of Ringwood. It may be mentioned, as it accounts, to some extent, for his High Church views, "that Keble's father's house was one of the few clerical homes in which the sentiments and the ways of the non-jurors reached on as far as the nineteenth century."* The atmosphere which he breathed in his earliest and most impressionable days was impregnated with those reactionary church principles which had come down from the days of Laud. His early education was attended to by his father, under whose tuition he made, before he was fifteen years of age, considerable proficiency in Latin and Greek. He manifested, also, in such a high degree that character for piety and morality for which he afterwards became so remarkable as to be called by one who knew him well—John the Good.

His father having been a Scholar and Fellow of Corpus Christi, Oxford, it was natural that he should desire to have his son educated at the same college. The prospect of valuable scholarships and good preferment which it presented was, moreover, not without its weight in determining his choice. He had, therefore, prepared his son for the competition, and a vacancy occurring, he went with him to Oxford in December 1806. It is to the credit of both father and son, that though the latter was unusually young for a Scholarship, being under fifteen years of age, he succeeded in gaining the prize. About this time Edward Coplestone, afterwards Bishop of Llandaff, who was about Keble's age, and who had also been trained by his father, a country clergyman, was elected scholar of the same college. Keble was fortunate in having for his first tutor Mr. Darnell, subsequently Rector of Stanhope, a man of ripe and accurate scholarship, and of the most refined taste, who thoroughly understood the genius of his pupil, and cultivated it with the ut-

* British and Foreign Evangelical Review, Oct. 1873, p. 617.

most care. In the latter part of his college course, he passed under the care of G. L. Cooke, who, though not equal to Darnell in taste and scholarship, was an industrious and patient instructor, and spared no pains to complete the work of which Darnell had laid the foundation. The character of Keble was, however, affected much more by the constitution and system of the college, and by those with whom he had the fortune to associate within its walls, than by its authorities. The Scholarships of Corpus being of considerable value, and the examination conducted with strictness and impartiality, not only was a good number of candidates for vacancies ensured, but also competitors of considerable ability and proficiency. "We were then a small society, the members rather under the usual age, and with more than an ordinary proportion of ability and scholarship. Our mode of tuition was in harmony with the circumstances, not by private lectures, but in classes of such a size as excited emulation, and made us careful in the exact and neat rendering of the original; yet not so numerous as to prevent individual attention on the tutor's part, and a familiar knowledge of each pupil's turns and talents. In addition to the books read in lecture, the tutor at the beginning of the term settled with each student upon some book to be read by himself in private, and prepared for the public examination at the end of the term in hall; and with this book something on paper, either an analysis of it, or remarks upon it, was expected to be produced, which ensured that the book should really have been read." * The students were also accustomed to *viva voce* rendering and *vivâ voce* questions and answers in their lecture-room before one another. In this little society there was the utmost interest in ancient and modern literature, and in the stirring questions of the day. "We debated the classic and romantic question, we discussed poetry and history, logic and philosophy; or we fought over the peninsular battles and the continental campaigns with the energy of persons interested in them." † Among these intelligent youths were Arnold, afterwards the celebrated Master of Rugby; Ellison, who became Fellow and Master of Balliol; Cornish, humorous, but affectionate and pure in spirit; Dyson, with ability and culture, equalled only by his gentleness and humility; and Miller, belonging to Worcester College, the Bampton Lecturer for 1817, and author of a volume of sermons of considerable merit, who, lest they should not be understood by the poor people for whom he intended them, gave them to his servant, quite a rustic lad, to read before he printed them. The lad said he understood them all but the fifth, which Miller accordingly made plainer, till the youth professed himself satisfied with it. Amid stimulating companionships and influences like these, Keble passed his time at

* Memoir, p. 11. † Ibib p. 12.

pus, distinguishing himself among the able youths with whom ıssociated. With what pleasant feelings he looked back upon active studies, the delightful fellowship, and the pleasant walks conversations of the place, may be judged from the following s in which he gave utterance to his feelings on quitting the lege:—

> "How soft, how silent, has the stream of Time
> Borne me unheeding on, since first I dream'd
> Of Poetry and Glory in thy shade,
> Scene of my earliest harpings. There, if oft,
> (As through thy courts I took my nightly round,
> Where thy embattled line of shadows hid
> The moon's white glimmerings) on my charmed ear,
> Have swelled of thy triumphant minstrelsy
> Some few faint notes: if one exulting chord
> Of my touched heart has thrill'd in unison,
> Shall I not cling unto thee? Shall I cast
> No strained glance on my adopted home
> Departing? Seat of calm delight, farewell!
> Home of my muse, and of my friends! I ne'er
> Shall see thee but with such a gush of soul
> As flows from him who welcomes some dear face
> Lost in his childhood—yet not lost to me
> Art thou; for still my heart exults to own thee,
> And memory still and friendship make thee mine."

n 1810 he passed his final examination, and was placed in both First Classes, a distinction which no one except Robert Peel . earned up to that time; and a year after he attained the still her honour of being elected Probationer Fellow at Oriel. This ;tion introduced him to a body of men "who gave even then)ne to the intellectual pursuits of the University, and which, hin a few years, by the gradual accession of remarkable men, to acquire name and celebrity far and wide, and to originate a vement of which the effects are still felt through every part of Church of England. Whately entered it with him, and they nd Coplestone and Davison in the lead of it. I remember being re as Keble's guest, and was struck with the remarkable erence with which these two were treated; it was such as ıewhat to check the social pleasure of the party." * At Oriel he le rapid progress in his studies, winning, in 1812, both the helor's Essays, the English, on Translation from the Dead ıguages, the Latin, a Comparison of Xenophon and Julius sar as Military Historians of Campaigns, in which they had been mselves engaged. To his College studies he added the work of vate tuition, gathering around him, during the Long Vacation 1813, a band of pupils at Sidmouth, where he rented a turesque cottage (Myrtle Cottage) out of the town, the garden

* Memoir, pp. 48-49.

being bordered by the Sid, and within a few minutes' walk of the sea. His labours were relieved by occasional tours into the country with intimate friends, the beautiful and romantic scenery of North Devon and Somersetshire delighting his imagination, and furnishing it with stores of poetical illustrations for future use.

Meanwhile, another subject was largely occupying his mind, viz., his ordination to the ministry of the Word. What his thoughts were on this important matter may be seen from the following extract from a letter to Mr. Coleridge. Having urged Mr. C. to adopt the same course of life that he had chosen, he refers in this letter to the counsel he had given him, and also states his views of the personal advancement in store for him (Mr. C.) in the legal career upon which he had entered:—"I feel what it must be to forego the possibility, even though it were but just possible, of realising such hopes as these; nor do I think anything, not even the saving health and life, would make me forego them, but for visions far more brilliant, and more certain, too; more brilliant in their results, *inasmuch as the salvation of one soul is worth more than the framing of the Magna Charta of a thousand worlds;* more certain to take place since temptations are fewer, and opportunities everywhere to be found. Can there be, even among the angels, a higher privilege that we can form an idea of, than the power of contributing to the everlasting happiness of our neighbour to be especially delegated and assigned to us by Almighty God? I would that I were as free from worldly care and ambition, as the thought of what I hope will be my high calling ought to make me. I know that I am never so free from evil thoughts as when these things are strongest on my mind, but how difficult to make them habitual!" Writing again a few days before his ordination, he says:—"Pray for me; pray earnestly, my dear, my best friend, that He would give me His grace, that I may not be altogether unworthy of the sacred office on which I am, rashly, I fear, even now entering; but that some souls hereafter may have cause to bless me." These extracts show the serious and humble spirit with which he contemplated the office upon which he was about to enter. He was ordained deacon on Trinity Sunday, 1815, and priest on Trinity Sunday, 1816. The impressions which the proceedings of that day made were never effaced. Writing fifteen years after to his friend Cornish, he says:—"To-day I have been to an ordination, for the first time since I was ordained myself, and I have almost made a vow to be present at one every year. I think it would do one a great deal of good, *like going back to one's native air after long intervals.*"

His first cure consisted of two small and contiguous parishes, East Leach and Burthorpe. He still retained his post as Examiner at Oxford, without detriment, however, to his parishes, as his father,

who was still vigorous in mind and body, efficiently discharged the duties of his office in his absence. His residence at Oxford enabled him to prosecute more successfully the systematic study of divinity which he had planned for himself. He was accustomed to ride to and from Oxford, dining on the Sunday at a cottager's, for which he paid, and charging him to prepare nothing specially for him. On one occasion the person had nothing but herrings and potatoes, of which Mr. Keble partook, remarking that herring relished potatoes. It was with a feeling of relief that he soon after this finished his duties as Examiner, and quitted, as he hoped, Oxford officially for ever. He hoped to be able to devote himself to his pastoral work, of which he grew fonder than ever, and to the care of his parents and sisters, one of whom was hopelessly afflicted. But he was not yet done with Oxford; she had still a strong hold of his heart, and whenever he visited her he felt a longing to enjoy her inestimable advantages again. "Every time I go there," he said, "I feel like a miser looking over his old chests, and thinking how much money he has wasted in his youth; the last time I was there, in particular, I had the temptation very strong upon me to stay and plunge myself into the walks, libraries, and cathedral services for a year; but conscience prevailed, and I came back to Coltswold." A vacancy occurring in the tutorships at Oriel, he was invited to fill it, and, though he had planned his life otherwise, he regarded it as a duty owing to the College of which he was Fellow to accept the call. He was, however, the more easily reconciled to this change, as his brother could take his cure, and the Long Vacations would still admit of his taking part in its duties. Moreover, he hoped to be able to influence, in his new office, the lives as well as the minds of his pupils. "I thought at first," he said, in a letter to Mr. C., "it would be a very uncomfortable thing to me to give up my cure and become an Academic again, but I get more and more reconciled to it every day. You consider tuition as a species of pastoral care, do you not? otherwise it might seem questionable whether a clergyman ought to leave a cure of souls for it. And yet there are some people at Oxford who seem to imagine that college tutors have nothing to do with the *morale*. If I thought so, I would never undertake the office." It would be interesting, had we space, to linger over this period of his life, and to give extracts from the many letters which he wrote at this time to his various friends, some of which betray the latent humour which lurked beneath his grave demeanour, as when he tells his friend Coleridge of a delightful walk which he had had round the meadows at Oxford, hearing old Dyson discussing sundry subjects for sermons, with which he meant to edify his flock; or commissions him to call at his hatter's in London to order him to send a new hat, moderately fashionable, *immediately*, as the old shovel to

which Patteson paid so much respect had been spoiled by a fall of snow, and he was afraid the pupils might mock if they saw him in a bad hat; or, writing in a different strain to his friend on his being bereaved of his first and only child, he comforts him tenderly and piously by entreating him "to think of her being even now admitted to serve Him in His heavenly temple day and night, and knowing and praising Him infinitely better that the greatest saint on earth can do;" and "to consider that your darling is put into her Saviour's arms so many years before the time that most of His servants are admitted there, *quite* safe, *quite* good, *quite* happy." We see him at this stage of his life, now among his pupils at Oxford, and then on his vacation tours, visiting his old college friends, Ellison in Northumberland, and Davison at Washington in Durham; making riding excursions to places of interest, not forgetting Stanhope, for many years the residence of Bishop Butler; journeying by coach to York, holding a drunken sailor by the button all the way lest he should tumble off; or sitting under the rocks at Malvern reading Spenser, and hearing "the winds sweeping with that peculiar kind of strong moaning sigh, which it practises on the bent grass," which he poetically expresses in the beautiful verses on the Twentieth Sunday after Trinity, which Robertson regarded as the best of all in the "Christian Year":—

> " . . . . the fitful sweep
> Of winds across the steep,
> Through wither'd bents—romantic note and clear,
> Meet for a hermit's ear."

The year 1823 terminated Keble's official residence at Oxford. For nearly five years he had been one of the Tutors of his College. He had also served the office of Public Examiner twice, and that of Master of the Schools once. But the death of his mother occurring about this time, decided him to return to Fairford, that he might be able to smooth his father's declining years, and comfort his sisters, whose state of health often gave him considerable anxiety. Affection for his family was, indeed, one of the most beautiful traits in his character; he was always ready to make any personal sacrifice for their sake, and, unless it interfered with sacred duties, to make his public engagements bend to their welfare. His retirement was relieved by frequent visits from several of his pupils, who occasionally stayed for a long time. Among these was Hurrell Froude, a richly-gifted youth, afterwards Fellow and Tutor of Oriel. Cut off too soon to see its development, he was unquestionably the soul of the early Anglo-Catholic movement. "In Froude's spirit," it has been said, "the entire system of Tractarianism was prefigured; in him were found the germs of everything, good and bad, which it has matured."* Originally

* *Herzog's Real-Encyklopa "die," Art., Tractarianismus.*

inclined to Rationalism, he was, however, convinced, on further examination, that, though reason is competent to perceive the connection of ideas supplied to it, and to judge of matters of fact, it is not able, of itself, to develop ideas or discover truth. In the Church he found the institution which revealed and conserved the truth; not, however, in the Church of modern times, but of the first centuries, which he regarded as the standard by which all churches had to be measured, and the model after which they must be reformed, not only in doctrine, but in the minutest points of worship and discipline. His hatred of the Reformers was intense. "The Reformation," he said, "is a badly-set fracture; the bone must be broken again, that it may be well set." "I hate," he said, at a later period, "the Reformation and the Reformers more and more, and am almost persuaded that the rationalistic spirit proceeding from them is the false prophet in the Apocalypse." Although his friends did not go, at the beginning, as far as he in hatred of the Reformation, or in demanding the return of the Church to primitive usages, the Tractarian movement has advanced hitherto along the lines upon which Froude started it. Between Keble and Froude a friendship sprang up, terminating only with the early death of the latter. Newman says, "He was a pupil of Keble's, formed by him, and, in turn, reacting upon him." The simplicity and affectionate nature of Keble won the confidence of Froude; while Keble, on his part, regarded his young friend with the tenderest interest, not, however, without some degree of anxiety as to his future course. What that course might have been when the hour of trial came, which separated near friends, it is impossible to say; before it arrived, Hurrell Froude had passed away from the troubled scenes of earth.

During this period the Archdeaconry of Barbadoes, with an endowment of £2,000 per year, was offered to him, the only post of preferment in the Church of which he had ever an offer. He was very much gratified with the proposal, but his father's declining health prevented his entertaining it. Besides, it was not a case in which he conceived that filial affection and duty to the Church came into collision, as the following extract from a letter to Dyson shows:—"Thinks I to myself, one cannot surely think of a West Indian Archdeaconry with £2,000 a year, &c., &c., as a sort of primitive mission to which everything must give way. In short, thinks I to myself, 'tis a mere political thing, and I'm sure Dyson would say the same. Nevertheless, I do not say I should not have been dazzled by it, if my father had not been so decided as he was, not so much by what he said as by his looks and manner. We were all agreed that it was quite out of the question." He accepted, however, shortly after this the curacy of Hursley, which was offered to him on the recommendation of Sir

W. Heathcote, one of his most intimate college friends. This change opened for him a wider sphere of labour among a more varied and educated population than his Gloucestershire cures presented. Here he had a pleasant residence in a picturesque neighbourhood, and the society of congenial friends. In fact, the year which he spent at Hursley was the brightest and freest from care of any in his life. But this bright period was clouded by one of the most distressing events which he had yet experienced, the sudden death of his younger sister, whose loss he and all the family most deeply felt. This event necessitated his return to Fairford, as he could not think of separating himself from his aged father and only surviving sister. He now applied himself to theological reading, and especially to a study of the Fathers. About this time he also completed and published "The Christian Year." As this is the most important of Keble's literary productions, and that by which he will be the longest known, it deserves more than a passing notice.

He had been engaged with this work for many years, but for a long time his notion did not go beyond a posthumous publication, when he had given it as much perfection as he was capable of doing. At that time he shrank from appearing in print at all; but he had a special reason for not publishing the "Christian Year," which shows very strikingly his humility and modesty. No one can read the "Christian Year" without thinking all things good of the author. "Keble felt this; he knew what the picture displayed; he knew it would be taken for a faithful likeness; he did not, indeed, fear the charge of self-display, but he thought the picture not true; he asked himself, was he then right in exhibiting it? and the good opinion of the world, on which he knew a woe had been pronounced, was to him, with this impression, a cause of real sorrow." But at length the importunity of his friends, and especially the wish of his father, to see the work issued before his death overcame his reluctance. The reception with which it met almost exceeded the most sanguine expectations of his friends. Up to 1854, twenty-six years after its publication, 108,000 copies were issued in forty-three editions. Nor did the sale flag during the remainder of his life, and within nine months after his death seven editions of 11,000 copies were issued. Now, to what did this work owe its great popularity? Its success is doubtless due in general to the intrinsic excellence of its design and the beauty of its poetry. With here and there inequalities of style and defects of rhythm, it contains poetry of exquisite beauty and finish. But this would not be sufficient alone to account for its extensive and enduring popularity. Had it had no other recommendation than this, it might have been laid aside on the library shelf with other beautiful books of poetry, much praised,

but little read. We agree with Keble's biographer in thinking that its great success is mainly due to the manner in which it appeals to the religious sentiment. The reading of it does the heart good, exciting the most pious sentiments and feelings. Its religious power springs from its eminently Scriptural character. By long and loving study of the Word of God, Keble's mind was so imbued with its thoughts and language that they formed almost the woof and warp of the products of his poetical genius. Many of the poems of the "Christian Year" throw a flood of light upon the scenes of the gospel story and the sayings of our Lord. The hymn containing the well-known lines:—

> "Sun of my soul! Thou Saviour dear,
> It is not night if Thou be near," &c.

founded on Luke xxiv. 29, is a general favourite. The poem on the calling of Matthew from the receipt of custom shows how religion may be carried into, and make its influence felt upon, men's daily life. The following stanza, which evidently has reference to the bustle of London life, is very fine:—

> "There are in this loud stunning tide
> Of human care and crime,
> With whom the melodies abide
> Of th' everlasting chime;
> Who carry music in their heart,
> Through dusky lane and wrangling mart,
> Plying their daily task with busier feet,
> Because their secret souls a holy strain repeat."

Another element which gives an indescribable charm to his poems is their richness in natural images and illustrations, the most of which were gathered by Keble in those occasional tours in the country in which he took so much delight. He possessed, in a remarkable degree, the power of spiritualizing nature, of discerning and expressing the analogies between it and the kingdom of grace. In the poem on the Sunday after Ascension, the variety in nature is made to illustrate the variety of the gifts of the Divine Spirit:—

> "Wisely Thou givest—all around
> Thine equal rays are resting found,
> Yet varying so on various ground.
> They pierce and strike,
> That not two roseate cups are crown'd
> With dew alike," &c.

There is a beautiful stanza, illustrating this quality in the poem for the Second Sunday after Trinity, showing that, while love is the only sign of life, minor excellencies of character are to be regarded as coming also from heaven:—

"But he, whose heart will bound to mark
The full bright burst of summer morn,
Loves, too, each little dewy spark
By leaf or flow'ret worn;
Cheap forms, and common hues, 'tis true,
Through the bright shower-drop meet his view;
The colouring may be of this earth;
The lustre comes of heavenly birth."

As illustrating the manner in which a doctrinal argument is sometimes put in a few words in his poems, we may quote the following verses bearing on Future Punishment, from a poem for the Second Sunday in Lent:—

"Then is there hope for such as die unblest,
That angel wings may waft them to the shore,
Nor need th' unready virgin strike her breast,
Nor wait desponding round the bridegroom's door,
But where is then the stay of contrite hearts?
Of old they lean'd on thy eternal word,
But with the sinner's fear their hope departs,
Fast linked as thy great name to thee, O Lord," &c.

Occasionally we meet with those High Church views which Keble so firmly held. Baptismal Regeneration is plainly expressed in the following verses from the poem on Holy Baptism:—

"A few calm words of faith and prayer,
A few bright drops of holy dew,
Shall work a wonder there
Earth's charmers never knew.

. . . . . .

"Blest eyes, that see the smiling gleam
Upon the slumbering features glow,
When *the life-giving stream*
Touches the tender brow!"

The bodily presence of Christ in the Eucharist is unmistakeably taught in the following stanza:—

"O come to our Communion Feast,
There present, in the heart
* *As in the hands*, the Eternal Priest
Will his true self impart."

Altogether, the "Christian Year" tended to prepare the way for, and to promote the Church movement, which originated a few years after its issue. It threw a charm about the vestments, services, and architecture of the Church, and awakened a mysterious reverence for the Sacraments and Priesthood. Gradually working like leaven, its hymns produced aspirations after a sacred symbolism in the

* The words here italicised were altered after Keble's death, in pursuance of his express wish, from "*Not in the hands*" to their present form, to prevent misconception of his views.

Church services, of which the Ritualism of the present day is the realisation. The beauty of its poetry, and the large measure of Gospel truth which it contains, secured, also, a more ready acceptance of its sentiments respecting the Sacraments and the priestly office.

Passing over the next few years of his life, during which he was busily engaged in the editing of Hooker's great work on "Ecclesiastical Polity," we proceed to describe the part which Keble took in the great Church movement to which we have referred. It does not come within the purpose of this paper to enter into a detailed account of the origin and progress of Tractarianism, except as far as is necessary to explain Keble's relation to it. The causes of this movement were to be found partly in the internal development of the English Church, and partly in its external ecclesiastico-politico position. The spiritual life awakened in the nation by Methodism had begun to penetrate the Church of England, arousing it from the state of formalism and unbelief in which it had for a long time been sunk. The effect of this awakening was the origin and growth of the Evangelical Party, which had its centre at Cambridge, but which rapidly gaining adherents among the laity, became the prevailing party in the Church. The watchword of this school was "The spirit of the Gospel in opposition to the dead letter, personal Christianity to external churchism, and zeal in good works to inactive orthodoxy." From this revival, the British and Foreign Bible Society and Home and Foreign Missions for the spread of the Word of God arose. The barriers separating Dissenters and Churchmen began to fall, as the new party gladly co-operated with all who were active in good works, to whatever church they belonged. At the same time, the abolition of the Test Acts put Church and Dissent on something like a footing of civil equality. In 1833 the Irish Church Property Act, by which three Irish Bishoprics were abolished, alarmed those who were opposed to all innovations upon the hitherto established order of things; and who saw now the necessity of uniting for the purpose of resisting political attacks on the one hand, and the liberalism of the Evangelical party on the other. As Cambridge was the seat of the Evangelical Party, Oxford became the head-quarters of this reactionary party. The feelings with which the latter party regarded the condition of things in Church and State found expression in the Assize sermon, delivered by Keble at Oxford in 1833, which he published with the title of National Apostacy. At this time, and from the same feelings, arose that systematic and concerted action, of which the celebrated Tracts were the first fruits. The following extracts from one or two letters of Keble to his friends about this matter will give an idea of the origin of a movement which has assumed within 40

years such formidable proportions. "What think you," says he to Dyson, "of a kind of association (as quiet and unpretending as may be, if possible even without a name) for the promotion of these two objects? First, the circulation of primitive notions regarding the Apostolical Succession, &c.; and, secondly, the protection of the Prayer Book against profane innovation." Writing to another friend, he says, after proposing the same object: "I cannot help hoping that there is a good deal of cordial Church feeling about the country, which it is very desirable to encourage in a quiet way, and to get people to dwell on it a little more." The bishops were not invited to sanction or guide this movement, and a too formal organization was not attempted, lest suspicion of mischievous designs might be excited among those by whom their proceedings would be vigilantly watched. Within a small circle, and in a quiet way, was the High Churchism of the 17th Century revived. To propagate their views, a small treatise, called the "Churchman's Manual," was prepared, and sent round to the different members of the party for examination and revision previous to publication. But before it had gone its round, the proceedings of the Government in relation to the Irish Church seemed to necessitate the taking of energetic measures to arrest the mischief and prevent further violence. Rose invited his friends Froude, Keble, Newman, and Perceval, to a conference at Hadleigh. The points on which they agreed, and the measures on which they decided were put together by Keble in a paper which may be regarded as the programme of the Oxford Party. "Seeing," it said, "that 1, the only way to salvation is by partaking of the body and blood of our sanctified Redeemer; 2, that for this end the Holy Sacrament of the Eucharist is the means expressly ordained by Him; 3, that the guarantee, which is no less authorised by Him, for the continuance and proper administration of this Sacrament is the Apostolic Commission of Bishops, and under them the Presbyters of the Church; 4, that there is special danger in the present circumstances of the Church of England, that these things are undervalued, and, in fact, denied; and therefore Christians are led or allured to unsafe and unauthorised forms of Communion,—we bind ourselves (*a*) to use every opportunity of impressing upon all who are entrusted to our care the invaluable privilege of fellowship with our Lord through the successors of the Apostles, and to induce them to resolve to transmit this entire to their posterity; (*b*) to write and circulate books and tracts in order to make the people familiar with the idea of an Apostolical Succession, to show them the influence of this doctrine upon the principles and feelings in the purest and oldest churches, and especially to point to its fruits, as they were manifested in the life of the Primitive Christians, in

their fellowship with one another, notwithstanding outward distance, and in their courage in suffering for the truth; (*c*), to do as much as in us lies to stir up our church associates to daily prayers, and the diligent use of the Sacrament of the Lord's Supper; (*d*) to resist every attempt to alter the liturgy, without sufficient authority, *i.e.*, without the free and well-considered judgment of the Church; (*e*) to acquaint all with those points in our discipline and worship which are the most misunderstood or undervalued, and to give such counsel as will conduce the best to their maintenance." At the same time, "The Churchman's Manual," in the form of a Catechism, was issued as Tract No. 1. This tract, which was the only one produced and accepted by the entire party, may be regarded as their Creed, or Confession of Faith. It unfolded the idea of the Church, as One, Catholic, and Apostolic; understood the sacraments objectively as means of grace (in the Lord's Supper it is said: Bread and wine are consecrated in order to become, in a spiritual way, the body and blood of Christ); taught Apostolical Succession, Episcopacy, and the priesthood, and maintained that the Church alone has to define the true sense of the Holy Scriptures, but the bishops, to whom the obedience of the laity is due, have to decide respecting the practices of the Church (ceremonies, worship, and discipline). All these marks of a Church it found in the Anglican Church, in opposition to the Dissenters and the corrupt Church of Rome. Other tracts followed this introductory one, by means of which, principally, the views of the party were propagated. Newman and Keble had the most to do with these publications; for although Keble's name is associated directly with only four of the series, Nos. 4, 13, 40, and 89, his indirect interference in suggesting subjects, reviewing the productions of others, and in procuring contributions and promoting their circulation, went much further.

Meanwhile important changes were taking place in Keble's social and domestic circumstances. His father, whom he had watched over with tender care, closed his blameless life, at a good old age, dying as he had lived, at peace with God and having a good hope of eternal life. This was a great trial to Keble and his only surviving sister, but they bore it with Christian resignation. Soon after their father's death they quitted the quiet little vicarage of Fairford, the parsonage and church of which were connected with their earliest and tenderest associations. Both to them and the villagers, the most of whom had grown up under his father's care, and who had often experienced the kind attentions of his children in visiting them in poverty and affliction, the separation was extremely painful. As they were preparing for their final departure two events occurred which determined his future course—his en-

gagement with Miss Charlotte Clarke, and his acceptance of the vicarage of Hursley. Between him and Miss Clarke an acquaintance had existed for some time, and an understanding which was as decisive as a formal engagement; but his friends had not been let into the secret, and even when he announced their formal engagement, it was done so modestly as to remind them of his exquisite verses on the Fourth Sunday in Lent:—

"But there's a sweeter flower than e'er
Blushed on the rosy spray—
A brighter star, a richer bloom
Than e'er did western hill illume
At close of summer day."

"'Tis love, the last best gift of heaven;
Love, gentle, holy, pure;
But tenderer than a dove's soft eye
The searching sun, the open sky,
She never could endure."

It seemed providential that after he had discharged his last duty to his father, and when with the prospect of marriage before him he would be considering where he should settle down, that the vicarage of Hursley should be offered him, than which there was no incumbency which he would so readily accept. His marriage took place at Bisley, on the 11th October, 1835, and after a short stay at Southampton, the newly married couple took up their abode at Hursley. The vicarage was a large one, including several hamlets. Church building and improvements, together with his usual pastoral and literary labours, were occupations in which his soul delighted, and he found in his parish abundant employment. Among his more important undertakings was the restoration of Hursley Church, the entire expense of which he resolved to bear himself. To meet it he resolved to sell the copyright of the "Christian Year." This was, however, opposed by his friends, three of whom, Coleridge, Dyson, and Patteson, proposed to supply him with money as he needed it for the building, the "Christian Year" to be their security. For the same purpose he completed and published his "Lyra Innocentium, or Thoughts in verse on the Sayings and Doings of Little Children, and the Revelation of God's Will concerning them," a book scarcely, if at all, inferior to the "Christian Year," in poetical excellence. By the funds raised in this manner, and the kind help of his friends, this undertaking, involving an expenditure of several thousands, was successfully completed.

These pleasant occupations were, however, unexpectedly disturbed by an outburst at Oxford in respect of the Tracts. At first, these publications, which were principally read by the clergy, met

with a favourite reception. They contained at that time nothing which could not be justified by the Liturgy, or which contradicted the Thirty-nine articles. The bishops could not be displeased at writings which set their office, recently the object of unsparing attacks, upon the rock of apostolic succession, and which demanded for them obedience from the laity; while the High Church clergy of the old school, who hated the Evangelicals, as much as they did the Dissenters, rejoiced at the formation of a warlike phalanx, which had declared war on the Evangelical party, and was striving to reconquer their lost domain. This party had, however, looked upon the Oxford party from the first with suspicion, and in their organ, the "Christian Observer," charged the writers of the tracts with Papistical tendencies. Newman took up his pen in their defence, and his *Via Media* (Tracts 38-41) answered this reproach by saying that not they, but the Church of the present day, had departed from the faith of the Reformation and Rubrics of the Prayer-book. "It was," he said, "the glory of the Church of England that she had taken the middle way between the so-called Reformation and the Romanists. This middle way of Newman's seemed to the Evangelicals only the old Romish path, but it did not come yet to a decisive conflict between the parties. In the spring of the year 1836, however, the dispute occasioned by the appointment of Dr. Hampden to the Theological Chair at Oxford brought on a crisis. Arnold came to the help of his friend, who had been attacked by the High Church party, and denounced their principles and practice in a trenchant article in the "Edinburgh Review," declaring that their prototypes were to be found in the Judaizing teachers of New Testament times, in the forty fanatics who conspired to kill Paul, in the men who tithed mint, anise, and cummin. Arnold's vigorous attack provoked a general war, which was carried on in the daily papers, in journals, and fly-sheets, and which made the Oxford school the talk of the day. Nothing daunted, however, this party, with the trowel in one hand, and the sword in the other, worked on vigorously at their Primitive temple. To fortify themselves by church tradition, "A Library of the Fathers," in an English translation, at which Keble, Newman, and Pusey worked conjointly, was published. The following passage from the preface indicates the place assigned by them to the fathers:—"The Old and New Testament is the source of doctrine; but the Catholic fathers are the channel through which it flows down to us." The publication of Froude's "Remains," in which his friends declared their general concurrence in his views, revealed yet more the Romanising tendency of the Oxford Party. At length, Tract XC. by Newman, advocating non-natural or evasive

interpretation of the Thirty-nine Articles, shocked the public conscience. Many of the young Oxonians, accustomed to hear their leaders speak of the Romish Church as a legitimate daughter of the Primitive Church, as well as the English, whose errors they ought to criticise gently, and of the Protestant Churches as bastards, and the Reformation as a mistake, began to consider the difference between the English and the Romish Church much more unimportant than the charge of schism, and to hesitate about subscribing to the Thirty-nine Articles. In this Tract, which was written to remove this difficulty, the writer said that the Articles might be subscribed, as they were not directed against the doctrines of Catholic Antiquity, but against certain modern Romish errors. It was a remarkable display of jesuitical skill, designed not to show what the Articles taught, but how they might be turned and twisted, in order to be brought as near as possible to Catholic doctrine. No previous publication of the Tractarians excited such a sensation as this; on the one side joy at being able to remain in the English Church with Romish views, on the other side the greatest indignation at the sophistries of this master-piece of jesuitical ethics. The Thirty-nine Articles had been the bulwark of the Church of England against Rome, but Newman had broken through them at all points to let in a host of Romish errors. The danger of his doctrine of interpretation was evident. Had not Newman, in fact, gone over essentially to Rome? If this was what Newman's boasted *via media* unavoidably led to, was it not time for the authorities of the Church to speak out against it? The Tutors of the Colleges addressed a letter to the Editor of the "Tracts for the Times," requesting him to make known the name of the writer of the Tract. Newman replied at once to this letter, and commenced also one in explanation and defence of the Tract. Keble and Pusey communicated also to the Vice-Chancellor that they were likewise responsible for the Tract, as they had seen it in type, agreed to it, and desired it to be published. But the measures of the Authorities were rapidly taken. The Letter of the Tutors was laid before the Hebdomadal Board (the weekly Convention of the Officers of the University and Heads of Colleges) with the Tract on a Wednesday, and a vote of censure was pronounced and published on the following Monday. Newman asked for twelve hours' delay, until his defence was completed, which was, indeed, published the day after the censure appeared. The Bishop of Oxford, who had been at first favourable to the Tracts, required their discontinuance, which was submitted to, and the publication of the Tracts ceased. That, in the issue of the Tracts, Keble and his coadjutors were actuated by pure, though mistaken principles, there can, we think, be no question. They

laboured, as they thought, to purify and elevate the Church to which they belonged, and bring it back to the views and practices of Primitive antiquity; but there is just as little question that the tendency of what they did was to lead the Church of England nearer to Rome.

The proceedings of the College authorities led to three or four years of repeated and painful conflicts, in which the High Church Party fared ill against the hostility and vigour of their opponents. It was an anxious time for Keble, as he knew that doubts in favour of Rome were arising in the breast of his most intimate friend—doubts which increased in intensity, resulting, to use his own language, in "a strong intellectual conviction that the Roman Catholic system and Christianity were convertible terms." Keble's trouble was the greater as, "let what might happen in England, he saw that in Rome to which he could not reconcile his belief." "I cannot go to Rome," he said, in a letter to Coleridge, "until Rome be much changed indeed; but I may be driven out of the English Church." The following judgment is so important, and may be of such general service, that we give it here:—"Nothing could justify one's quitting one's Communion, except a long, deliberate, unwilling conviction, forced on one's heart and conscience, as well as intellect, that it was incurably fallen from being a Church. No private judgment of the comparative perfection of another Church, did such exist, could at all justify such a change." At length the news reached him that Newman had actually taken the step which he had been for some time meditating, causing him the deepest distress. This was, indeed, the great sorrow of his life: "I thought," he wrote at the time, "I was quite prepared for it, but it came on me like a thunderbolt at last. . . . . It has been a sort of relief to write to ——, and tell him how unchanged I hope to be toward him and the Church of England; but sometimes I feel as if I could do nothing but sit astonied for the rest of my life." As for himself, his resolution was taken to abide in the Church of his fathers. Though dissatisfied with the course taken by the Authorities of the Church, he still regarded her as a true Church. Above all, he could never entertain the idea that all the good and wise men of whom he had read, or that his parents and sisters had died out of the Church of Christ.

Many years after this Newman and he met again at Keble's house, Pusey happening to be at that time a visitor at Keble's also. It was a curious coincidence which brought these friends, who had worked together for a common object, but had been separated so long, once more into one another's company. For four or five hours they conversed with each other. "Pusey was full of the question of the inspiration of Holy Scripture," says Newman, who supplied an

account of the interview, "and Keble expressed his joy that it was a common cause, in which I could not substantially differ from them, and he caught such words of mine as seemed to show agreement. Mr. Gladstone's rejection at Oxford was talked of, and I said that I really thought that had I been still a member of the University, I must have voted against him, because he was giving up the Irish Establishment. On this Keble gave me one of his remarkable looks, so earnest and so sweet, came close to me, and whispered in my ear (I cannot recollect the exact words, but I took them to be), 'And is not that just?'" When Newman was leaving, Keble walked a little way with him, then they stood looking in silence at the church and churchyard, so beautiful and calm, and parted to meet no more on earth. In a letter to Newman just after this remarkable meeting, Keble made reference to the lines in "Macbeth"—

> When shall we three meet again?
> When the hurley-burley's done,
> When the battle's lost and won.

Let us hope that they will meet again in that unclouded region where the redeemed of the Lord see eye to eye.

The subsequent part of Keble's life is destitute of much public interest. He continued to prosecute his pastoral and literary work with unabated zeal, taking a deep interest, but modestly shrinking from a public part, in the great questions of the day. As one of the acknowledged leaders of his party, he was frequently visited in his seclusion at Hursley by the embarrassed seeking advice, and friends asking for counsel. His incessant labours, his anxiety about his wife's health, and the frequent distress to which he was subject on account of the state of the church, broke down his constitution at last, necessitating frequent changes for the sake of his own and his wife's health. He bore up, however, almost to the end, taking until nearly within a week of his death his usual walks. His wife, who had been for some time a hopeless sufferer, was expected to die first, and her great trouble was as to how he would bear her departure. During the last week's illness he was once wheeled into her room; he managed to stand by himself to cheer her, and then drew himself up, and said playfully, "Richard's himself again." Taking a long look at one another, these two, who had always been of one mind and heart, parted for the last time. Keble continued in his sufferings for a few days, both when conscious and in a state of semi-consciousness, engaged in prayer to God, with which broken sentences about the upper chamber at Jerusalem and the unity of the Church were mingled, his ruling desire being strong in death, and on the 29th March, 1866, his

pure and gentle spirit passed away to the church above. The mournful family repaired from his death-bed to his wife's chamber, and at her request thanked God that he had been taken away before her, that she, not he, had to endure the pain of parting. Then she requested her maid to bring to her the "Christian Year," and turning to the last two stanzas of the hymn on Good Friday, she said, "I know these were in his dying thoughts":—

"Lord of my heart, by Thy last cry,
Let not Thy blood on earth be spent—
Lo, at Thy feet I fainting lie;
Mine eyes upon Thy wounds are bent,
Upon Thy streaming wounds my weary eyes,
Wait, like the parched earth, on April skies.

"Wash me, and dry these bitter tears,
O let my heart no further roam—
'Tis Thine by vows, and hopes, and fears,
Long since—O call thy wanderer home—
To that dear home, safe in thy wounded side,
Where only broken hearts their sin and shame may hide."

JOHN WATSON.

ART. VII.—ATOMIC.

CONSCIOUSNESS is the invisible radix from which springs the glorious flower we call the soul. The faculties are the complement of petals; whilst the external senses are the conductors of nourishment, or "food convenient" from the universe to the root-principle. Thus our mental faculties are the resultants of an ultimate power; whilst the organs of the senses are the soil in which consciousness is planted; at first as a little seed, developable by time and circumstance; the seed being quickened and enlarged by influences from without; for, as the old axiom has it: There is nothing in the mind that was not 'first in the senses.' Now, the true glory-tints of this flower are derived from the Sun of Righteousness; whilst the delicate odour-element is elicited by "the dew from on high." Without *this* light, the *real* glory remains latent; and without *this* dew, the whole thing remains comparatively sapless and insipid. But *with* this light and this dew, the flower becomes a plant of renown, even though growing in a dry ground. Angels delight to visit it, and God Himself looks down well pleased upon its heaven-reflecting hues. Solomon in all his glory was not arrayed like it; and one day it will be taken away to be placed in "Abraham's bosom." In order to its coming to anything grand and perenniel, the soul in this world must re-

ceive quickening and adornment from "the powers of the world to come;" seeing that the "dry light," and dry air of nature, require supplementing by the vivific spirit and glorifying influences of grace. Once the soul-seed was sown in nature *and* in God; but *now*, God must be sown in the soul. The whole lump of our humanity must be leavened with the spirit of Christ, and the truth as it is in Him. True, indeed, is the saying, that a Christian is the highest style of man.

GOD'S words are things—man's things are too often words.

IF you would maintain a sound mind in a sound body, you must read much, think much, believe much, and doubt much; eat well, sleep well, work well, and hope well.

"Heart within, and God o'erhead."

AN individual is to be appraised, as to what he *is*, by his beliefs and his aspirations. We are just as great, or just as little, as our thoughts, emotions, and desires are.

HOPE largely, expect moderately, do your duty, and *wait*. If you do not get what you yourself wish for, you *do* get what God wills, which is infinitely the better thing.

THE world makes me what I make the world; in other words, returns me what I put into it. "Whatsoever a man soweth, that shall he also reap," is true morally, religiously, intellectually, physically. Action implies reaction. We are hit every moment of our lives by the rebound of our doings. Our present is ever a reflection of our past.

IF I go into eternity with unclean hands, I cannot wash them there. "Let him that is filthy, be filthy still."

IF you will, nature is the visible side of the invisible. The natural is the supernatural in sight; and the supernatural is the natural out of sight.

"All are but parts of *one* stupendous whole."

IS not this too much the way?—Conscience proposes, but passion disposes.

CREATION all but flashes out with Divinity; and is as an expressive countenance, at once revealing and concealing the soul.

WHEN the fortuitous is felicitous, we call it providential; but when it is the opposite, we call it bad luck. Now, if there is a God at all, he must be all in all; so that nothing can fall out contrary to his appointed order, or outside the sphere of his omnipresent consciousness.

TIME is photographing us for eternity. The type and features we put on here will constitute our *finished* selves there. There is no repentance in *sheol*. We are now filling our chambers of imagery with pictures among which we shall have to dwell for ever. Death turns us out of the world into ourselves. Immediately that the flesh drops off the spirit, the spirit drops into the heaven or the hell of itself, and "the door is shut; nay, locked, by Him who hath the keys of death and of hell. "He shutteth, and no man openeth," by any logic, or any fact, as yet discovered.

"PLATO," and "ARISTOTLE," are the two poles of the world's philosophy.

BRIEF NOTICES OF BOOKS.

Systematic Theology: A series of Lectures delivered to the Ministerial Students at the Primitive Methodist College, Elmfield, York, by John Petty; with introductory Essay on Mr. Petty's Theological and Literary Character. Edited by COLIN CAMPBELL MCKECHNIE. London: G. Lamb.

THIS is an admirable little volume, a rich theological repertory, neat in appearance, handy in size, and reasonable in price; though we are disposed to think it would not have suffered in general esteem had a superior quality of paper been used. The volume contains thirty-five lectures, touching with brevity, and yet with fulness, on all the main doctrines of the Christian faith. It appears the young men placed under Mr. Petty's care had to be trained with reference to the short confession of faith prefixed by the Primitive Methodist Conference to its Consolidated minutes; and this condition determined the course of the lecturer. The young men not having previously had any great educational advantages, the lectures had at once to convey information of an elementary kind and to stimulate thought and research; this necessarily determined their character, and we are free to acknowledge that these lectures manifest an adaptation to the circumstances which called them forth as complete as could well be realised. The young men who were favoured with Mr. Petty's tutorship were permitted to enjoy a privilege such as had not fallen to the lot of their elder brethren in the ministry.

The two first lectures are preliminary. The first occupied solely with counsels respecting personal piety, diligence in study, attention to health, composition of sermons, and the value of intellectual discipline. The second dealing with the necessity of comprehending in a general and systematic way the particular truths constituting theology. The four next lectures treat on the existence and attributes of God. The only arguments illustrative of the Divine existence specially noticed are the *a priori*

and *a posteriori*, and in our judgment Mr. Petty undervalues the former, and over estimates the latter. The quotation given from Bp. Hamilton on p. 39, states with considerable clearness the nature and application of *a priori* reasoning with reference to the primary truth of theology. *A posteriori* reasoning is little better than drawing a general conclusion from particular premises. The seventh lecture is devoted to the Trinity. The discussion is conducted upon scriptural grounds, and is stated fully and clearly. While concurring in the exclusion from the discussion of all philosophic speculation, we think a judicious use might have been made of the patristic and other lines of argument which, while founded in Scripture, serve to strengthen the particular form of argument adopted in the lecture. Lectures eight to eleven are devoted to the doctrine of the person of Christ, and constitute a clear and valuable exposition of Scripture teaching on this question. These lectures are pre-eminently positive in character, they postulate the author's views, and by the positive statement of truth, rather than by specially applied argument, invalidate all opposing theories. The only polemic in which he indulges is directed against Dr. Clarke's views on the Sonship. The four lectures devoted to man's first condition and fall will repay careful study. Redemption and its benefits occupy some twelve lectures. Mr. Petty holds strongly by Methodist doctrine, giving special prominence to the universality of redemption, the necessity of repentance, the witness of the Spirit, and sanctification, devoting to this latter theme no fewer than four lectures. We are hardly disposed to admit, as Mr. Petty appears to put it, that sanctification includes regeneration. We have been wont to think sanctification comprehended in regeneration potentially, and following it in order in the devolpment of the spiritual life. However, what he has to say concerning the completeness and instantaneousness of sanctification is well deserving attention and thought. The seven lectures concluding the course are devoted to the doctrine of the last things, and the expositions and arguments are conducted with the utmost reverence and care.

These lectures are free from all parade of learning, and what is still better, they are not disfigured by those common French and Latin scraps which furnish the surest evidence of a half-cultured mind. They are written with a simplicity which is in itself a power, and are characterised by that plainness which is the highest adornment of style. Taking little direct notice in these discussions of modern theological speculations, Mr. Petty was evidently well enough acquainted with what men had thought and written in his own time as well as in generations past, and laid under contribution in doing the work he had accepted an extensive knowledge of theological literature, though confining his reference, as was rendered necessary by the circumstances, within comparatively limited range. Mr. Petty was evidently desirous that the young men committed to his care should understand the practical relations of theological truth to human life and experience. It is a special excellence of these lectures, and one that, in itself, would have been a sufficient reason for publishing them, that every ex-

on and discussion furnishes ace, of the manner in which gy ought to influence the prac- f men. There is also another ence in these lectures to which esire particularly to invite the ion of young ministers, and that counsel given at the close of of the lectures respecting the er in which certain truths in ogy should be presented in teaching. We specially refer lecture on the existence of God, t on the Trinity, and to those in the duration of future punish- s considered. Sage counsels these, hed by a ripe experience, which, ended to, will help to make any minister a workman that th not to be ashamed, rightly ng and rightly presenting the of truth.

introductory essay is a fair and iative estimate of Mr. Petty eologian and also of his literary . Surrounded by disadvantages, ceeded in gaining for himself a rable, theological, and literary re- on, and inscribed his name upon ist of worthies, who by over- g great difficulties, made them- men.

thank Mr. Petty's family and itor that they have given to us olume, which we have no hesi- in pronouncing the best theologi- ork that has yet appeared in ive Methodism. It takes its by the side of Mr. Bastow's rich luable Bible Dictionary in the ank of that literature which has created by that useful part of 's universal church to which the ed author belonged.

X. Y. Z.

Son of Thunder; or, a Life Sketch of Charles Bayliss, commonly called "Ironsides." By the Rev. G. MIDDLETON. Second edition. London: G. Lamb.

THIS is one of the books which all our young preachers, travelling and local, ought to read as a means of preserving and nourishing the spiritual power for which our early ministers were distinguished. It is on this ground alone we recommend it. Chas. Bayliss was destitute of culture to a painful degree; but he was a good man, "full of faith and of the Holy Ghost," burning with zeal, "in labours more abundant," and, in the early part of his career, extensively useful in evangelising the semi-heathen villages near to which he lived. We do not wonder at his bearing the sobriquet *Ironsides*, for his religious enthusiasm, fearless courage, and physical energy, would have admirably fitted him to form one of the rank and file of Cromwell's celebrated regiment of that name. Mr. Middleton has written this book under serious disadvantages, but he has nevertheless done his work well.

A Good Wife; or, Brief Memorials of MRS. RATCLIFFE, of Hull. By her Husband, THOMAS RATCLIFFE, Primitive Methodist Minister; with Introduction, by the Rev. JAMES MACPHERSON; and Lines in Memorium, by LUCINDA FAIRWEATHER.

FOR a man to tell the world what he thinks of his deceased wife is a delicate task, and yet Mr. Ratcliffe does this here with unexceptionable propriety. His fulness of affection for her who has gone does not betray him n one instance to say what can give

just offence to even a fastidious taste. This is not the result of art, but of honesty coupled with good sense. The picture he draws of his late wife is beautiful in its simplicity, and is worthy of being studied by the daughters of our Israel as a sort of model from which to copy. To those who knew Mrs. R., and who, knowing her, must have loved her, this little volume will prove an interesting souvenir. To those who knew her not, we recommend it as a piece of sweet and profitable biographical reading. The Introduction, from the pen of the Rev. J. Macpherson, contains some pregnant thought, which adds much to the value of the volume.

Lending unto the Lord; or, three days in the life of Christian Furchtegott Gellert, Poet and Professor in Leipsic University. By BARON CONWAY and J. RUSSELL ENDEAN. Translated from original designs by the Honourable CHARLOTTE ELLIS. London: Kerby and Endean, 190, Oxford-street.

A BEAUTIFUL and pathetic story from the Fatherland, designed to illustrate the blessed truth that "he that hath pity upon the poor lendeth unto the Lord." The coincidences it records are so exceedingly marvellous, that, were they not vouched for as fact, we should certainly regard them as fiction. It is just the right sort of book to please the imagination, improve the heart, and guide the conduct of young people.

The Helmsley and Ryedale Protestant Banner; a monthly magazine. January, February, and March numbers. Price One Halfpenny. Helmsley: W. Allenby.

ALTHOUGH this little magazine is specially designed to counteract the spread of Ritualistic doctrines and practices in the neighbourhood where it is published, it is suitable for circulation wherever Ritualism prevails; and, indeed, its contents are of such general interest and importance, that we cordially recommend it for general circulation.

The Bible the Standard of Religious Truth, and the Centre of Human Knowledge; a lecture, by the Rev. J. WEATHERILL, Wesleyan Minister, Darlaston. London: G. Lamb.

FROM the beginning of his ministry, a quarter of a century ago, Mr. Weatherill has always taken a deep interest in, and by every available means sought to promote, the intellectual and religious culture of the young in the several circuits where he has travelled. We are glad to find he is still devoted to this good work. The Lecture before us, "delivered at one of the weekly meetings of the Darlaston Wesleyan Mutual Improvement Society," which "Association unanimously requested its publication," is a graceful and intelligent tribute to the supreme excellence of the Bible, and well worthy of being read and studied by young men everywhere.

THE

CHRISTIAN AMBASSADOR.

ART. I.—THE OLD FAITH AND THE NEW.*

The Old Faith and the New. By DAVID FREDERICK STRAUSS. Translated by M. BLIND.

MR. STRAUSS has spent the greater part of his life in telling the world what he does not believe. At last, however, he has reached a positive creed; and now, in his old age,† he appears with a confession of faith. It is a matter of interest to know what that faith is, and the grounds on which it rests. No one ought to know better what evidence is than the author, and no one ought to see more clearly the need of a strong, scientific foundation for a faith which is to claim the assent of men. Judging, then, from the author's fame, and from the fact that this book has already received several translations into English, we seem justified in expecting some valuable determinations both in philosophy and in religion.

What the new faith is will appear in the course of the discussion. There is a large number of cultivated and thinking people, Strauss says, who have broken entirely with the old faith, and indeed with all the old modes of thinking. The advance of natural and critical science has made the old conceptions obsolete to all who are acquainted with the facts. For this class, which he calls "we," Strauss assumes to speak. "And, first, though we can no longer accept the old faith, we bear no enmity against it. We wish for the present no change whatever in the world at large. It does not occur to us to wish to destroy any Church, as we know that a Church is still a necessity for a large majority." This is the language of a humane and considerate man. The old faith is, to be sure, a superstition; but still it is a necessity and a comfort to many. Therefore he will not obtrude the disturbing views which a higher knowledge gives upon their unsuspecting peace. Nor does he intend any propagation of the new faith; "For a new constructive organisation the times seem to us not yet ripe. We would only work in silence, so that a new growth should in the future develop of itself from the inevitable dissolution of the old." In proof of

* From the American Methodist Quarterly Review.

† Strauss was alive when this article was written.

his unwillingness to molest the old faith, he makes a violent attack upon it. In proof of his determination to "work in silence," he publishes his book. "Hail, Master! and he kissed him."

In spite, then, of the profession of peace, the author is plainly upon the war-path; and so bent is he on scalping the old faith that we cannot help asking, What has the old faith done? What inexpiable crime against humanity has it committed? One feels as he reads Strauss's argument that this old faith must have lain like a nightmare upon the race, paralyzing energy, crippling effort, and debasing humanity by enjoining beastly grovellings before the deified conceptions of selfishness and fear. The various religious wars fill him with indignation. The dreadful statements of some false creeds put him almost beside himself. It makes no difference to him that the old faith really does not enjoin persecution and bloodshed. It is entirely beneath him, as a critic, to notice that all the things complained of were in direct opposition to the letter and spirit of the old faith. If we look away from Strauss's diatribes to the facts, and remember Butler's pregnant remark, that Christianity did not make the ills it seeks to relieve, it does not seem so atrocious after all. Listen to its words. The law and the prophets are all summed up in the one command: Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself. It hath been said by them of old time, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. A new commandment I give unto you, That ye love one another. Now in the face of these facts, in the face of its past history and its present outlook, it would be the depth of absurdity to defend the old faith from Strauss's reckless charges. We have taken notice of them with no purpose of disproof, but only to show what a marvellous power of unreasoning aversion is possible. Such a spontaneity of hatred as to need no evidence whatever, nay, as to be superior to all opposing fact, surpasses even the judgment of the Pharisees on the same question: He hath a devil and is mad; why hear ye him? Not even the scene in Pilate's judgment-hall betrays a more settled purpose than does the author's criticism. And Pilate answered and said unto them, What will ye that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. The old faith commands unselfish love and inner purity; but it must be represented as authorising all

ds of enormities in order to strengthen the case. The work of orance and passion must all be laid at its door. Its doctrines st be distorted, its spirit overlooked, its history pushed out of ht, and a calm superiority to all facts maintained. If we ask, h Pilate, What shall we do with the old faith? we get the wer, Crucify it. We say it plainly, this is the only argument ich Strauss has to offer in support of his pretended criticism. quotes at length from Ritmarus to the effect that Moses was bitious, unscrupulous, and deceitful. David was a dreadful racter, etc., etc. He glorifies the progress of science, and adds childish remark that piety looks upon the steam-engine and telegraph as the work of the devil. (Vol. ii. p 58.) It would an insult to the intelligence of the reader to consider such stuff iously, but one cannot repress a feeling of deep shame as he nks of this poor old man gathering up the worn-out utterances an outgrown infidelity, and peddling them off as a new and ll-grounded faith. It is pitiful to the last degree, and must ve every humane heart with feelings of profound compassion. e have said that Strauss's assertions are entirely unsupported. is deserves qualification, however. There is a certain person o often makes his appearance in the course of the argument, l who evidently could tell us a great deal if he only chose. is is the "cultivated man," "the critic," "the scholar," "the losopher." We have Strauss's word that this superior being well assured of the truth of his principles. His name and idence are not given, but the lofty bearing of this exalted son is more than warrant enough for accepting his oracular isions. We have secret suspicions at times that if the great dicine-man's wigwam were carefully searched, his charms ld lose their power; but this only proves, first, that we are "cultivated"; and second, that we are "priest-ridden." This ghable assumption of superior wisdom and culture reminds us a very worthy gentleman with whom we once had the honour to rd. On one occasion, having entertained the company by a culous story of a miraculous cure, and a physician present ing remarked that it was entirely new to him, he completely elched the latter by observing that all eminent physicians were uainted with the fact. It is somewhat strange, not to say contradictory, that a religion of reason should make such wholesale of the appeal to authority. For ourselves, however, not having fear of the "scholar" before our eyes, we shall view this lofty sonage as a myth until we get more accurate information as to whereabouts, and shall regard the oracles which he is said to nounce as ventriloquial utterances, which, though seeming to ceed from some awful majesty behind the veil, do really come m the author's own stomach.

But not alone Christianity, but theism in general, all forms of religion which recognise a personal God, come in for condemnation. Strauss closes the chapter entitled, "Are we still Christians?" with a decided No. What this establishes we utterly fail to see. That "we" are not Christians we knew well before; but how this proves that others who are not "we" are not Christians is clearly one of those things which it would require great acuteness to discover. He continues by inquiring, "Have we still a religion?" In this chapter he inquires after the origin and development of religious ideas, and engages in a polemic against theism in general. "We are in the habit of regarding the capacity for religion as a prerogative of human nature, nay, as its most illustrious pre-eminence," (p. 108,) and hence the author "is all the less inclined to reply in the negative without further examination." The examination results as follows:—

Hume is undoubtedly correct in his assertion that mankind have originally been led to religion, not by the disinterested desire of knowledge and truth, but by the selfish craving for material welfare; and that pain has contributed more potently than allurement to the propagation of religion. The Epicurean derivation of piety from fear has, incontestably, a good deal of truth in it. For if man had all he wished, if his needs were always satisfied, if his plans never miscarried, if no painful lessons of experience ever constrained him to regard the future with apprehension, the notion of a higher power would hardly have arisen within his breast. He would have thought that thus it must be, and would have accepted his lot with stolid indifference.

As things are, however, his first perception in regard to nature is, that of being confronted with a weird, sinister power. True, nature has a side which may appear friendly to man. . . . But terrible indeed is the reverse of this kindly countenance. Beside and behind the narrow border-land on which nature gives him free play, she reserves to herself an enormous predominance, which, bursting forth unexpectedly, makes cruel sport of every human effort. The hurricane overwhelms the boat and the boat-man; lightning consumes the hut, or inundation sweeps it away; a murrain ravages the flock; heat parches or hail annihilates the produce of the fields; while man himself knows he is exposed, without permanent protection, to chance and calamity, disease and death.

This indifference of nature to him; his constant dealing with a power which is alien to him, and to which he himself is alien; and with which, in a word, nothing can be done—this it is which man finds unbearable, against which his inmost being rises in resistance. The only deliverance from nature is to invest her with the attributes of which he is conscious in himself. She is only then not inhuman when she becomes a power in the image of man. Even the destructive natural forces are then no longer so pernicious as they seemed. The simoom of the desert, the pestilence which stalks through the land—if they are only conceived of as blind impersonal powers, then man in regard to them is a helpless cipher. Conceived of as persons, as higher beings, as demons or divinities, although still evil, nevertheless much has been gained—a hold upon them. Are there not also wicked, cruel, and malignant men, and such, moreover, are like those natural forces, are at the same time so powerful as to be irresistible? and nevertheless there are means to come to an arrangement with such—at least, to escape their clutches with but

passible damage. Let submission be duly made, be not chary of flattery and gifts, and behold, they show themselves more tractable than one dared to hope. So it come to pass with those destructive natural forces, as soon as it is settled that they are endowed with reason and will—beings, in short, resembling man. Now people go forth to meet Typhoon with prayers and sacrifice; they offer up appropriate gifts to the God of the plague; they are comforted by the reflection that, from a human point of view, they may hope to have influenced these beings in their favour, to have appeased their wrath by such means.—Vol. i, p. 109.

These statements have often enough been offered as argument before, and have often been plainly refuted. A brief criticism will suffice to show their weakness. First, it is not true that the personification of nature's forces arises from fear. No statement could be more psychologically untenable; and no one acquainted with the first principles of psychology would venture such a theory. A belief in external power arises only from the knowledge of internal power. The law of causation it is which stands sponsor for nature's forces. No power is seen in nature; its existence rests entirely upon this law of our thought. But what kind of a power exists in nature? At first we know only personality as a power. We are conscious of effects as flowing from our conscious purpose and determination. This is the first form in which we gain any knowledge of power, and the only one which we know until a considerable power of abstraction has been acquired. We see this in the case of the child. His playthings are all alive. The stone against which he bruises his foot meant to do it, and he vents his wrath upon it accordingly. The stick which obstinately refuses to accommodate itself to his wishes is wicked, and he beats or breaks it. To him everything is alive, not through fear, but because personal power is the only form of force which he knows, and the only one of which he can form a conception.

The case was the same with primitive men. The law of causation necessitated some cause for the activities of nature; and, as they knew the reality of personal activity from their own consciousness, and knew nothing of any other, they made the activity of nature personal also. In bush and flower, in mountain and sea, in sunshine and storm, men detected the working of other wills like their own. To them nature was alive, and all its movements were but the fulfilment of an invisible purpose. This was not the second view of nature, but the first; and with this view fear had as little to do as sound logic has to do with the new faith. The favourable or unfavourable aspects of nature may have had much to do with determining the moral character or disposition of these invisible beings, but the belief in their existence is demonstrably independent of both. Instead of the personal conception of nature being the successor of the impersonal, the relation is the exact converse. It may be questioned, indeed, whether the earlier conception was not far truer to psychology and to fact than is the latter

doctrine of an impersonal force. The essence of that idea was that effects must be attributed to a will, a person. The application of it, in a time when nature had no unity nor coherence, resulted, of course, in a multiplicity of wills; but, as experiences accumulated, nature began to disclose its uniformities and its unity. Distinctness of division began to fade between different classes of phenomena, and it became apparent, as the traces of unity grew more clear, that nature was the work of one will or none. But, meanwhile, the belief in nature as the activity of a person had faded, and yet there is no sufficient reason for it. The uniformity of nature does not disprove the fact, but supports it. It is surely no argument against an intelligent, personal activity in nature to say that nature works rationally. But we can account for this activity by the hypothesis of mechanical forces! Can we? It must be borne in mind that these mechanical forces are pure hypotheses. It may be objected that a spiritual force is also a pure hypothesis. If it were so, it would become a question which hypothesis best explains the facts. But in consciousness we know ourselves as self-determining activities, and to this extent spiritual forces exist. But the bare existence of mechanical forces is a pure hypothesis, which is burdened with many objections. We say their existence is hypothesis because of the inner nature of force; of this science knows and can know nothing. The sum of our observations is this: We find an orderly, intelligent working in nature. Science and observation can discover nothing more. What is its cause? There are two hypotheses: We can plant physical forces behind the phenomena, or we can look upon nature as the activity, the ever-flowing act of a free will like our own. Both are hypotheses; but the latter has the advantage that we know personal activity to be a reality, while of impersonal forces we know absolutely nothing. But, granting the possibility of their existence, which best explains the facts? A conscious intelligence, working according to fixed methods, satisfactorily explains every thing. In the present state of science, the other hypothesis is unable to explain a large body of facts; and if we inquire into the metaphysics of this mechanical force, we see that it, too, needs a foundation.

According to the scientific doctrine of the physical forces, they are all conditioned in their working. Chemical affinity is not active at all times, but works only as the condition is present. The same is true of all the other forces. But such forces cannot be independent workers. Each one postulates the pre-existence of its condition as the occasion of its activity. Hence any given action postulates the entrance of its condition. But this condition is likewise an action which in turn postulates a previous activity. This regress, however, cannot be eternal, because in that case a conditioned action must have existed from eternity; and yet such

action, by the supposition, postulates the previous activity of its condition—which is a plain contradiction. These conditioned forces there, that is, the physical forces, postulate an unconditioned power beneath and beyond them as the indispensable condition of their working. But an unconditioned power must be free; if it were not free it would be conditioned. A free activity, again, is inconceivable except as intelligent and conscious; that is, the postulate of these physical forces is the personal force which they are intended to displace. See, then, our predicament. In the first place these physical forces are not known to exist; in the next place they do their work very indifferently; and, finally, they clearly postulate the very personal force which they are supposed to displace. Now, a hypothesis which has all these advantages cannot be entertained if there be any other which is simpler and better. Such a hypothesis is furnished in the supposition that the force which underlies external manifestation is free and intelligent; and whatever scientific man will be at the pains to analyze and compare his ideas, will see that there is no stopping short of the conclusion. But, surely, chemical affinity and cohesion, &c., are real forces, and also different forces. We reply, that we know something of a certain order of effects, which are labelled respectively chemical and cohesive. But all that our observation gives us is effect—is working. What is it that works? Can any science tell? Clearly not. An orderly working is all that is known; a working, too, which unites with others in cycles of wide-reaching purpose; but what is it that works? The supposition of impersonal, mechanical forces destroys itself; there is nothing to do but sweep it away, and make nature the ever-flowing, orderly activity of the eternal. Thus we come back to that early view again; and once more, with the primitive men, see over against us in external nature an activity and personality in some respects like our own. In the first place, Strauss's deduction of personal force from impersonal is a manifest, not to say ridiculous, inversion of the true psychological order; and, in the next place, the impersonal forces fail to put in an appearance at all.

In opposition, then, to Strauss's assertion, that a belief in higher over-ruling powers is born of fear, we oppose these psychological facts. But perhaps if a belief in these beings is not the product of selfishness and fear, the worship of them may be. This is also asserted by Strauss in the passage quoted. Now it may well be granted that "if man had all he wished, if his needs were always satisfied, if no painful lessons of experience constrained him," etc., he would never have risen to religion. This is only to say that if a man had been a brute, with no consciousness of anything beyond or above him, if he had never been visited with a sense of something higher, and a longing to attain it, then he would not have

been a religious being. But what Strauss means to assert is, that religious worship sprang from selfishness, fear, and the desire for sensual comfort; that these sentiments are the source of religion, and also of morality:—

For the further a nation advances in civilization the more importance will it attach to human life and its various relations, as well as to the terrors and blessings of inanimate nature. And the more insecurity and hazard in mortal life—the more things dependent on circumstances which elude human calculation, and are yet more beyond the control of human power—the more pressing will grow man's need to postulate powers akin to his own nature accessible to his wishes and prayers. At the same time man's moral constitution now comes into play as a moral agent. Not only against others, but against his own sensuality and capriciousness as well, would he protect himself by placing in reserve behind the dictates of his conscience a commanding God.—Vol. i., p. 113.

In the same way Strauss points out that the helpless, defenceless situation of strangers in a foreign land led men to feign a *zeus xenios* who protects the guest. It is unsafe to rely on promises, and even oaths; hence men have, for greater security, invented a *zeus orkios* who punishes perjury. Life is sweet, and to save it from violence the sleepless Eumenides are fabled to dog the steps of the fugitive assassin. It is unnecessary to point out that this is utterly false.

Not to prevent perjury and bloodshed were these avenging deities created, but to punish the foul crimes already committed. These crimes are hateful to men; they must also be hateful to God. It cannot be but that Heaven will take signal vengeance. Deeds so foul cannot, must not, go unpunished. Somehow, somewhere, vengeance shall come upon the track of the fleeing, hiding wretch, and mete out to him the due reward of his deeds. Heaven and earth, gods and men, must join in the pursuit; for a hideous crime has been committed under the sun, and it is not to be thought of that it should go unpunished. This is the thought and feeling from which those beliefs have sprung. But, apart from being false, the doctrine is absurd. Morality and religion spring from selfishness, and yet selfishness has no greater enemy than they are. The gods are invented to secure his sensual well-being, and yet, at their command, man feels himself obliged to give up that well-being, and even life itself. Strange enough! The whole moral law is the product of a selfish desire for sensual happiness; and still that law claims the right to prohibit such happiness, and makes its right acknowledged. Curious! man starts with the selfish purpose of securing his sensual pleasure, and his selfishness so forgets itself as to lay down principles like these: Love your enemies, do good to them that hate you; except a man deny himself he cannot be my disciple; it is more blessed to give than to receive. Really, there can be no argument with a man whose faith is robust enough to carry such a belief. Humanity is not so easily fooled as Strauss supposes.

As the result of his profound discussion, Strauss concludes that polytheism was the original form of religion. Unfortunately at this point his great backer, "the educated man," forsakes him. The doctrine was formerly held on historical grounds, but it is tenable no longer. The only grounds that now remain are the needs of a false system, though doubtless these will seem amply sufficient to the author. A more thorough investigation has shown that polytheism is a degraded form of a purer religion. As the student gropes his way back through the darkness of superstition and the ruins of mouldering idols, he notes clearer and clearer traces of a higher knowledge which passed away, of a light which went out and left the nations in degradation and in darkness. Layard, in digging out the secrets of Nineveh, comes to the following conclusion:—

> It is found, contrary to the general impression, that idolatry was introduced when men had a better knowledge of the true God than afterward prevailed; that it did not grow up as a religion of nature by the ineffectual attempts of men to find the true God, but it was introduced as the expedient of men to obscure what knowledge of God they possessed, because they did not like to retain God in their knowledge. This is shown in the fact that the earliest representations of God found in these sculptures are the best, and immeasurably exceed every thing of the kind existing in after ages; especially in their approach to the true idea of God.

The same is true of Egypt and China. In the latter case,—

> If, looking back from our own times along the periods which stretch into that dim past, the appliances of civilization appear less numerous and more rude until they cease altogether; on the contrary, the knowledge of the true God seems to come out more clear and distinct. And we have the remarkable phenomenon of barbarous nomads possesing a higher and truer comprehension of the Supreme Being than remains to their polished and enlightened descendants.

In opposition to Strauss's naked assertion, it is historically certain that man did not originate in an idolatrous and beastly condition. All the lines of light which history gives us point back to a fire upon a common hearthstone in Central Asia, around which the nations once gathered and worshipped the living God. The family broke up, and under the influence of an evil nature, which has proved so disastrous a factor in history, the light faded and went out. That is the way in which idolatry originated. It is the account which the Bible gives, and which history confirms. If this account is in open contradiction to the theory of the beastly origin of the race, so much the worse for the theory. Something, indeed, can be granted to paternal prejudice in behalf of a pet theory, but really we cannot agree to open our mouth and shut our eyes to the teachings of the new faith any more than to those of the old. In the first place, it is not a dignified position; and, in the second place, we have too much respect for our digestion.

Strauss goes on to say that "monotheism is essentially and originally the religion of a wandering clan," and concludes that—

It is only an ancient Christian-Hebrew prejudice to consider monotheism in itself, constrasted with polytheism, the higher form of religion. He who should have expected the Greeks of the centuries between Homer and Æschylus to exchange their Olympian circle of gods for the one God of Sinai, would have demanded from them the surrender of their rich and complete existence, putting forth in all directions the boughs and blossoms of a most beautiful humanity, for the poverty and onesidedness of the Jewish nature.—P. 118.

After this he repeats, and very weakly at that, the customary objections against prayer; and then, having completely triumphed over Christianity, he proceeds to put theism and natural religion to flight. In the dissolving chemistry of his fierce criticism, even the existence of God disappears. We commend his argument:—

Now, at last, it seems we must draw up the heavy, somewhat old-fashioned, scientific artillery of the so-called proofs for the existence of God, all of them seeking to demonstrate, according to the intention of those who originated them, a God, in the peculiar sense of the word, who, after all, can only be a personal one.

In the first place, then, the so-called cosmological argument infers, according to the law of adequate causes, from the contingency of the world, the necessary existence of a personal God. Of all the various things which we perceive in the world not one is self-existent, each owing its origin to something else, which, however, is in the like predicament of owing its origin to some other thing. Thus, reflection is ever sent on from one thing to another, and never rests until it has reached the thought of the one Being the cause of whose existence rests not with another, but in himself—who is no longer a contingent, but a necessary existence.

In the first place, however, the personality of this necessary being would by no means have been established, for we should merely have proved a first cause, not an intelligent creator of the world. But, in the second place, we have not even demonstrated a cause. A cause is other than its effect; the cause of the universe would be something else than the universe; our conclusion would lead us, therefore, beyond the limits of the cosmos. But is this result reached by fair means? If we invariably arrive at the conclusion in regard to every individual existence or phenomenon in the world—examine as many as we please, that each has the ground of its existence in some other, which again stands in the same predicament as regards something else—then we justly conclude that the same law obtains with regard to all individual existences and phenomena, even those which we have not specially examined. But are we, then, justified in concluding the totality of these individual existences and phenomena to be caused by a being not in the same predicament, which has not, like these, the ground of its existence in something else, but in itself? This is a conclusion devoid of all coherence, all logic. By the method of logical reasoning we shall not get beyond the universe. If everything in the universe has been caused by something else, and so on *ad infinitum*, what we finally reach is not the conception of a cause of which the cosmos is the effect, but of a substance of which individual cosmical phenomena are but the accidents. We reach, not a deity, but a self-centered cosmos, unchangeable amid the eternal change of things.—Vol. i, p. 130.

To see the fallacy of this, note what the law of causation really is. That law runs thus: Every event, every change, every becoming, every disappearance, must have a cause. The law says nothing whatever of existence, as such, but *only applies to change*. Now this law has its root and warrant in the nature of the human

mind, and rules, and must rule, all our thinking. For every event we demand a cause separate from the event. To Strauss's question, "Are we justified in concluding the totality of these individual existences and phenomena to be caused by a being not in the same predicament?" We answer, If we are justified in seeking a cause for any, we are justified in seeking a cause for all. If we cannot think of ten or a hundred events as uncaused, no more can we think of an infinite number of events as uncaused. One can indeed get confused in the latter case, and, by refraining from exact thinking, persuade himself that it is credible that an infinite number of events may possibly dispense with a cause. But whoever will be at the pains to examine the content of his thought will see that for all occurrence, no matter on how great a scale, the law of causation demands a cause antecedent to, and separate from, the effect or effects. Hold this fact sharply before the mind, and remember that the universe manifests itself as a vast aggregate of events, and decide on Mr. Strauss's assertion. Before and beyond these events we must place a cause, or give up the law of causation altogether. We say that we do not come down to a substance which manifests itself in these events; we came down to a power, a cause, which is prior to and separate from these events. Whoever is not prepared to believe that cause and effect are identical, must accept this conclusion. Strauss professes himself able to believe them identical (p. 163), and hence we can have no argument with him; but then everybody has not such transcendent faith as this, and we hope to win the assent of such persons.

That "substance of which individual cosmical phenomena are the accidents," and which remains "unchangeable amid the eternal change of things," is one of the biggest absurdities possible. There is an "eternal change of things," and these things are manifestations of an "unchangeable substance." Now, it is conceivable that a free spiritual being should change the modes of its manifestation, but how a material substance should appear unchanged in an eternal change of things is simply past all finding out. If the substance is unchangeable, why should things change? In what relation does the unchanging substance stand to the changing thing? Clearly upon Strauss's theory the thing is an illusion, for the substance itself being unchangeable, all that seeming change is deception. To this some one might object with the atomist, that change is not a change of substance, but of relation; that the different qualities of things are produced by the different relations in which the atoms stand to one another. This helps nothing, for, in the first place, it is a complete abandonment of the unity of substance in which Strauss believes; and, in the next place, we have to inquire after the cause of the changing relations. If for a moment

we suppose the atoms to constitute the substance of the world, and change to consist in the changed relations of the atoms, we, of course, must ask for the cause of these changed relations. But each atom acts only as its condition enters, and the entrance of that condition is itself an action which postulates a previous activity. If, then, we are not prepared to believe that a thing can be dependent and independent at the same time, we must plant a power behind atoms. The bottom falls out of the independent and unchanging substance if we pursue it along this line.

Let us catechise it a little further. How does this unchanging substance come to manifest itself at all? or how does it come to change its manifestations? It clearly would not do to let the manifestations change themselves, as in that case they would be independent; each change then implies an activity on the part of the unchanging substance; and activity implies a distinction between itself and its result. That is, we must distinguish between the active substance as cause and the changing universe as effect, which is what Mr. Strauss has forbidden us to do. And this activity, what is its nature? Either it is necessary, or it is not. If necessary, we have not reached the botttom, and we must go on to the necessitating power as the real cause and ground of things. But if not necessary, then it is free; that is to say, it is material substance no longer. But let the poor thing go. In whatever way we look at it we are forced to assume for the conditioned, changing universe an unconditioned, uncaused cause. As such its working must be free. Free activity, however, is utterly inconceivable except as the result of choice; and choice is inconceivable in an unconscious being. But consciousness and freedom are the root factors of personality. It may seem unusually hard-headed on our part, but we must hold fast to the cosmological argument in spite even of Kant's strictures, not to mention the feebleness of Strauss.

To this discussion of the cosmological argument the following solution of the Kantian autonomy concerning the finitude or infinitude of the world is a fit comparison. The author published it thirty years ago, and evidently, from repeating it here, judges it to be extremely forcible—

> As we are competent to geologically trace the gradual formation of our world, it follows with metaphyiscal necessity that she must likewise perish; as a something, having a beginning and not likewise an end, would add to the sum of being in the universe, and, in consequence, annul its infinity. It can only remain a constant and unalterable whole in virtue of a perpetual alternation of birth and dissolution among its indvidual component parts.—Vol. i, p. 172.

The amount of talent necessary to construct this argument is not remarkably great, but the amount required to believe it borders on the supernatural. The conclusion Strauss should have drawn is,

that the world could not come into existence; for it is not the eternal existence of the world which would affect the "sum of being," but its existence at all. If it exists at all, the "sum of being," if, indeed, being has any "sum," receives an increment, and hence its infinity is "annulled." But if its present existence does not annul the infinity of the sum of being, it is impossible to see why its continued existence should have any greater effect. But if the world is only a change, and not a creation of being, then its existence or non-existence has nothing to do with the sum of being, and there is no reason why the present order should not be eternal. The necessity of a "perpetual alternation of birth and dissolution" in order that the universe should "remain a constant and unalterable whole" nowhere appears. An utter mental chaos is the most prominent feature of the solution.

After his victorious treatment of the cosmological argument, Strauss proceeds to discuss the teleological argument. Assuming that personality can only be established by the latter, which assumption we have seen to be utterly false, he proceeds to show that there is no need to postulate an intelligent creator to explain the order and adaptation of nature. As proof that blind necessity, or blinder chance, can do the work of intelligence, he cites the nebular hypothesis and Darwin's theory. And here he grows enthusiastic, and rejoices as one that has taken great spoil. Darwinism

> Contains something which exerts an irresistible attraction over spirits athirst for truth and freedom. It resembles a railway whose track is marked just out. What abysses will require to be filled in or bridged over, what mountains to be tunnelled, how many a year will elapse ere the train full of eager travellers will swiftly and comfortably be borne along and onward! Nevertheless we can see the direction it will take. Thither it shall and must go, where the flags are fluttering joyfully in the breeze. Yes, joyfully; namely, in the sense of the purest, most exalted, spiritual delight. Vainly did we philosophers and critical theologians over and over again decree the extermination of miracles. Our ineffectual sentence died away because we could neither dispense with miraculous agency nor point to any natural force able to supply it where it had hitherto seemed most indespensable. Darwin has demonstrated this force, this process of nature: he has opened the door by which a happier coming race will cast out miracles never to return. Every one who knows what miracles imply will praise him, in consequence, as one of the greatest benefactors of the human race.—Vol. i, p. 205.

It in no wise mitigates the author's "purest, most exalted, spiritual delight" that he is forced to confess that "the theory is unquestionably still very imperfect; it leaves an infinity of things unexplained, and, moreover, not only details, but leading and cardinal questions."—P. 204. The good time is surely coming; already "the flags are fluttering joyfully in the breeze." But before we give way to our raptures, it may be well to inquire whether Darwin has really succeeded in dispensing with supernatural agency. Whether he has not opened at least as many doors for its re-entrance

as he has for its ejection. Now, if the author had inquired into the metaphysics of matter, he would have seen that not only vital activity, but all activity as well, demands the constant presence and working of a supernatural power. It is the indispensable postulate of received physical theories that there must be ever present, and ever active, a metaphysical force which alone gives coherency and direction to the so-called material powers. But such inquiry would probably have disturbed the author's "purest, most exalted, spiritual delight," and hence it were better passed by. No more does it occur to either Strauss or Darwin to inquire whether the law and order of the inorganic world do not manifest plan and purpose. Both assume that life and organisation are all that manifests at least any prominent purpose; and the author assumes that Darwin has most brilliantly shown how the complexity and harmony of organic existence has developed from a form so simple that we need be at no pains to inquire after its origin. But whence life in general? If miracle is to be cast out, some means must be found of evolving life from the lifeless. Nothing easier than that, says Strauss, since the discovery of the unity of the forces. The physical forces correlate with one another and with vital force, and in their chance play they have hit upon some organic combination; and, life once started on its way, Darwin explains the rest. First of all, we reply that the physical forces do not correlate with each other. The claim that the physical forces are one, are identical, is utterly without foundation when closely examined. All that is proved is that one force can supply the conditions of another's working. Oxygen and hydrogen combine only at a high temperature; heat is a condition of chemical activity. If, then, we heat such a mixture we only supply the condition. The chemical activity which at last manifests itself is no new form of heat, as this doctrine teaches; it is itself and nothing other, and can become nothing other. This is admitted by Prof. Tyndall; but if any one feels aggrieved at the denial of this darling doctrine, we hold ourselves ready to prove the denial. If we are to accept the scientific teachings about force, we are driven to the assumption of distinct forces in spite of all that has been said about unity and correlation. These forces are so related to one another, that they unite in one great harmony of purpose, but there is no proof of unity. But since we must assume distinct forces in inorganic nature, each producing its specific effects, the strong presumption against a distinct vital force producing its peculiar effects is entirely taken away. Unless, then, vital phenomena can be satisfactorily explained by the physical forces, we must postulate a separate power. To the objection that "all known facts are opposed to the theory that spontaneous generation now takes place," Strauss replies that "this would establish nothing with re-

spect to a primeval period under totally dissimilar conditions." "The conditions, the temperature, the atmospheric combinations of primeval times, so utterly different from ours in character," might furnish an adequate cause for the new creation. (Vol. i. p 199.) First, "those conditions" could not have been very different from the present, or life would have been impossible. It serves, indeed, for purposes of self-confusion, to speak of "totally different conditions;" but totally different conditions would destroy life. As far as we know life comes only from the living; but, for the sake of a theory, we must distrust actual knowledge and appeal to what "might have been." But then chemistry has made organic compounds. Granted; but there is as wide a gulf between life and organic compounds as there is between life and inorganic compounds. That which lives has certain functions and activities. It nourishes itself, it resists dissolution, it remains constant in the change of its constituent matter, it propagates itself. The activity which manifests itself in an organism is one which works according to a plan, it is ruled by an immanent purpose. The single parts are all subordinated to the needs of the whole, and the separate activities serve to maintain the harmony. Here is an entirely new series of effects; what is their cause? Oxygen, hydrogen, etc., never act in this way except in an organism; it is clear enough, then, that the new activity must have a new cause. Things do not go changing about for nothing, and when a mass of matter suddenly takes on new and even opposite properties, we must conclude that it has come under the control of a new power. The law of causation enforces this conclusion; the procedure of science, which for each distinct class of effects assumes a distinct cause, justifies it; and all observation confirms it. In opposition we have only the suggestion which not one single fact confirms, that there is no telling what may have happened back there in the fog, and hence life is a form of physical force. It is really too bad, but we must conclude that life and miracle, in spite of the "fluttering flags," etc., refuse to go out of the door which Darwin has so beneficently opened.

But even if we should grant the identity of life and the physical forces, it would be no hard task to show that the claim of the Darwinian theory to have demonstrated the absence of purpose in nature rests upon subjective confusion, and not upon objective fact. As it is, as the physical forces obstinately refuse to correlate with one another, to say nothing of correlating with vital force, the attempt to educe the complexity of existence from the small capital of a single cell is, in fact, an attempt to evolve something from nothing. Either all that comes out of that cell must first be put in it, or a continual creation of force must be assumed, or else the doctrine must assume the evolution of something from nothing.

The evolutionist may take his choice, but whichever view he adopts his mechanical evolution is impossible.

Of course, if vital force and physical do not correlate, the claim that physical and mental power correlate is utterly untenable. However, Strauss goes on to establish this doctrine; and, as we wish to see where the new faith is going to, we will follow him a little farther. His argument here is that physical forces are the antecedent of sensation, and hence sensation is transformed physical force. We reply: If this were granted, we should have no explanation of those mental states which originate from within. The activity of the mind in imagination, in constructive thinking, etc., receives no explanation whatever; and this constitutes by far the larger part of our mental experience. In the next place, it does not explain even the sensation. Even the science which Strauss lays such weight upon fails him here; and it is now acknowledged by every scientist who has thought upon the subject that the swinging molecules of the brain are no explanation whatever of the resulting sensation, while psychology establishes beyond question that without an inner activity of the soul sensation itself is impossible. Strauss next makes a raid upon the belief in immortality. And here we must admit that immortality cannot be demonstrated. The possible existence of the soul apart from the body is psychologically demonstrable, but its actual existence lies beyond our knowledge. The grave remains in fact as well as in poetry the "undiscovered country, from whose bourn no traveller returns." There are many and forcible reasons for belief, but certainty cannot be reached by argument. We have to rely here upon the anticipations of our moral nature, and upon revelation to turn the doubt, or rather the hesitation, of nature into assurance. Strauss's argument need not be noticed. We have mentioned it in order to indicate the goal at which we have arrived. The modern criticism has ended like the ancient. "For the Sadducees say that there is no resurrection, neither angel nor spirit." There is neither God nor soul. Man is absolutely dependent upon the forces without him, and in the agony of selfish fear has created gods and worshipped them, but his religion and morality are only the offshoots of fright and selfishness. "If this be considered pure unmitigated materialism I will not dispute it."—Vol. ii., p. 19. Christianity, with its stern doctrine of moral accountability and of a holy God, is decidedly unfavourable to the moral improvement of the race; but this new faith is to prove itself powerful to still passion, powerful to check selfishness, powerful to rebuke sin, powerful to evoke noble character—for has it not the supreme motive of annihiliation to offer? and is it not able to say to every evil doer that, being absolutely dependent, he cannot help his deeds? Surely,

under the influence of teaching like this humanity will flourish. And this is the end: a godless universe, a deluded race; man born to wretchedness, to entertain high dreams which are worse than baseless. God has gone, the soul has gone, immortality has gone, even nobility of character has gone—for this nobility is but transformed selfishness; all that makes life reverend, desirable, or even endurable has gone. There is nothing left but a cloud of atoms whirled by blind necessity. And the theory which teaches this claim to be, not only a new faith, but one worthy of all acceptation.

But the baldness of this old denial, for such the new faith really is, must be covered up. In its naked form it is too revolting for endurance, to say nothing of belief, and accordingly Strauss proceeds to trick it out with a lot of miserable sentimentalities about the reasonable and beautiful, and the good, etc. Before developing his argument, however, we must say that consistent materialism knows nothing whatever about the reasonable, the beautiful, and the good. It knows nothing of higher and lower, because these conceptions imply a standard of judgment, and materialism has no such standard. It knows nothing of moral or immoral, for these terms imply freedom, and materialism knows nothing but necessity. It knows nothing of aim, progress, or purpose; for all these terms imply intelligence. The consistent materialist must sweep all these terms away, must neither talk of progress nor regress; of higher nor lower; he must neither speak of duty nor of sin; must neither praise nor blame; for any one of these expressions involves a contradiction of his own principles. Now let us listen to Strauss:

> We perceive in nature tremendous contrasts, awful struggles; but we discover that these do not disturb the stability and harmony of the whole—that they, on the contrary, preserve it. We further see a gradation, a development of the higher from the lower, of the refined from the coarse, of the gentle from the rude. And in ourselves we make the experience that we are advanced in our personal as well as our social life the more we succeed in regulating the element of capricious change within us and around us, and in developing the higher from the lower, the delicate from the rugged.
>
> This, when we meet it within the circle of human life, we call good and reasonable. What is analogous to it in the world around us we cannot avoid calling so likewise. And, moreover, as we feel ourselves absolutely dependent upon this world, as we can only deduce our existence and the adjustment of our nature from it, we are compelled to conceive of it in its fullest sense, or as cosmos, as being also the primary source of all that is reasonable and good. The argument of the old religion was that as the reasonable and good in mankind proceeded from consciousness and will, that therefore what on a large scale corresponds to this in the world must likewise proceed from an author endowed with intelligent volition. We have given up this mode of inference: we no longer regard the cosmos as the work of a reasonable and good Creator, but rather as the laboratory of the reasonable and good. We consider it not as planned by the highest reason, but planned

for the highest reason. Of course in this case we must place in the cause what lies in the effect, that which comes out must have been in. But it is only the limitation of our human faculty of representation which forces us to make these distinctions; the cosmos is simultaneously both cause and effect, the outward and the inward together.—Vol. i, p. 162.

Remark, first, that the good and the reasonable are utterly without meaning apart from a good and reasonable person. In us the reasonable is that which is informed with purpose and adapted to an end. It implies intelligence, consciousness, personality. If we find the same in nature we must attribute it to a free intelligence. No! "we must consider it not as planned by the highest reason, but planned for the highest reason." Planned by what? by whom? The sentence is nonsense without one who plans. True, says Strauss, "we must place in the cause what lies in the effect; what comes out must have been in." Well, then, we must admit a reasonable and good Creator? No, "it is only the limitation of our faculties which forces us to make this distinction; the cosmos is simultaneously cause and effect, the outward and inward together." Strauss speaks of "those old Christians" as making "claims on their reasoning faculties which simply paralyze ours to recognise, such as conceiving three as one and one as three, were a trifle to them," etc.—P. 15. But surely it would be no more difficult to conceive one as three and three as one, than to conceive of the universe as at once cause and effect; and the same answer to reason could be given in either case—it is the limitation of our faculties which hinders the conception. In short, if Strauss means this sentence rhetorically, it does not help his dilemma; and if he means it philosophically, then he is philosophically unaccountable. He rightly calls this conception "an abyss which we can fathom no farther."—P. 163.

Nor are we without an object of worship, though we are without a God—

At any rate, that on which we feel ourselves entirely dependent is by no means merely a rude power to which we bow in mute resignation, but is at the same time both order and law, reason and goodness, to which we surrender ourselves in loving trust. More than this, as we perceive in ourselves the same disposition to the reasonable and the good which we seem to recognise in the cosmos, and find ourselves to be the beings by whom it is felt and recognised, in whom it is to become personified, we also feel ourselves related in our inmost nature to that on which we are dependent, we discover ourselves to be at the same time free in this dependence; and pride and humility, joy and submission, mingle in our feeling for the cosmos.—Vol i, p. 164.

This "feeling for the cosmos" is religion, though he fears "it will not be suffered to pass as religion." But that there is such a feeling he shows by quoting from the pessimism of Schopenhauer and Hartmann, and adds:—

Sallies of this kind impress our intelligence as absurd, but our feeling as blasphemous. We consider it arrogant and profane on the part of a single individual to

oppose himself with such audacious levity to the cosmos whence he springs, from which also he derives that spark of reason which he misuses. We recognise in this a repudiation of the sentiment of dependence which we expect from every man. We demand the same piety for our cosmos that the devout of old commanded for his God. —Vol. i., p. 167.

Sweep away all the rubbish about the reasonable, good, etc., by remembering that there is no such thing in nature, that that which we thought the product of reason is only a result of molecular machinery, and then compare the following:—

In the enormous machine of the universe, amid the incessant whirl and hiss of its jagged iron wheels, amid the deafening crash of its ponderous stamps and hammers, in the midst of this whole terrific commotion, man, a helpless and defenceless creature, finds himself placed, not secure for a moment that, on an imprudent motion, a wheel may not seize and rend him or a hammer crush him to powder. This sense of abandonment is at first something awful. But then what avails it to have recourse to an illusion? Our wish is impotent to refashion the world; the understanding clearly shows that it indeed is such a machine.—Vol. ii., p. 213.

That is the cosmos for which we are to have a religious feeling. This is the "reason and goodness to which we surrender ourselves in loving trust." Loving trust and piety toward a machine which is grinding us to pieces! To speak against it actually impresses the author's feeling as blasphemous! It is nothing less than the profoundest insult to both intelligence and to feeling to harangue in this fashion. If, indeed, the world is a machine, and I am helplessly entangled in its wheels, why then I will bear my fate as best I may; but let no one talk to me about loving trust and pious submission, and a devout "feeling for the cosmos." If such indeed is the case, then Schopenhauer is right. Being is wretchedness. The universe is a gigantic and awful misfortune; and every man would be justified, with Job, in cursing the day he was born.

In every consistent materialistic scheme, as we have already pointed out, there can be no talk about duty or morality, because there is no freedom. But Strauss, with either a profound ignorance of the contradiction or a grand superiority to it, goes on to lay down a "rule of life."

Ever remember that thou art human, not merely a natural production; ever remember that all others are human also, and, with all individual differences, the same as thou, having the same needs and claims as thyself; this is the sum and substance of morality.

Ever remember that thou, and every thing thou beholdest within thee and around thee, all that befalls thee and others, is no disjointed fragment, no wild chaos of atoms or casualities, but that it all springs, according to eternal laws, from the one primal source of all life, all reason, and all good; this is the essence of religion. —Vol ii, p. 54.

And in the light of Strauss's teaching this is the "essence" of nonsense. Man is a "natural production." Strauss has tried to prove it at great length, and insists that we could reason from the

nebula to life and mind if our faculties were a little keener. The proof of the fact entitles Darwin to be considered "one of the greatest benefactors of the race," and the contemplation of it fills Strauss with "the purest, most exalted, spiritual delight." Man is a "chaos of atoms and casualities;" to prove it is one of the leading aims of the book. Man is an "absolutely dependent" creature; nature is a "machine" ruled by "blind necessity." The only excuse for Strauss is that, being "absolutely dependent" himself, he cannot help talking so; but, in that case, the universe which brings about this farcical result can hardly be viewed as "the reasonable." If Strauss chooses to shoulder the responsibility himself, we must accord to him transcendent insight, for it is not every man who can unite both sides of a contradiction in some transcendental unity.—

"Yet thou art human—what means this, however?" In answering this question Strauss's Hegelianism proves too much for his materialism, and he proceeds to disembowel his philosophy in the following instructive fashion. "The most important general result," says Moritz Wagner, "which comparative geology and paleontology"—and the natural sciences in general, we may add—"reveals to us is the grand law of progress pervading all nature." In this inherent aspiration of nature after an unceasingly progressive improvement and refinement of her organic forms, lies the real proof of her divinity. . . . In man nature endeavoured, not merely to exalt, but to transcend herself. He must not, therefore, be merely an animal repeated; he must be something more and better. He ought, because he can: The sensual efforts and enjoyments are already fully developed and exhausted in the animal kingdom; it is not for their sakes that man exists—as, in fact, no creature exists for the sake of that which was already attained on lower stages of existence, but for that which has been newly conquered through itself.—Vol. ii, p. 57. Man not only can and should know nature, but should rule both external nature, as far as his powers admit, and the natural within himself.—P. 58. Man ought, as we said, to rule nature within as well as without him. Nature in man is his sensuousness. This he should essay to rule, not to mortify, so surely as nature in him did not forsake but transcend herself.—P. 60.

The limits of absurdity have not only been reached, but transcended. Man is an absolutely dependent creature, but he must rule that nature on which he depends. Nature is a "ponderous machine," which not only "seeks to transcend itself," but actually accomplishes it. Nature is a blind necessity, and yet it has aims, is reasonable, is good, is free, transcends itself, and performs a variety of interesting feats besides. What does the author mean by talking of a duty to a creature who is absolutely dependent? What does he mean by telling man to rule nature, when the whole drift of his work is to prove that nature absolutely rules him? What does he mean by the "great law of progress pervading all nature," when there is no standard of judgment? What does he mean by attributing aims and reason to a blind necessity? What does he mean by commanding us to reverence the good, when he has told us that the good is the offspring of selfish fear?

Does he really think that this paltry, sentimental buffoonery covers up the nakedness of his doctrines? The logic of materialism is an interesting psychological study. A kind of mental imbecility, which is blind to all absurdity and contradiction, seems ever to attend it like a clinging curse; while at the same time, like those unfortunate beings in mad-houses, who, tricked out in cast-off rags, imagine they are throned kings, it apes such regal airs on the strength of its pitiful finery, that the human bystander can only view its ludicrous grimaces with feelings of profoundest compassion.

Still, we are not without an object of worship. It is "the enormous machine of the universe, amid the incessant whirl and hiss of whose jagged iron wheels, amid the deafening crush of whose ponderous stamps and hammers, man finds himself placed, not secure for a moment that, on an imprudent motion a wheel may not seize and rend him, or a hammer crush him to powder." To this deity man is urged to "surrender himself in loving trust," and, to make the task easy and delightful, this "machine" is styled the "reasonable and the good." Whoever cannot be satisfied with this is silenced by being told that he is low down in the moral and intellectual scale. Having thus triumphed over all his enemies, and having, in particular, achieved a signal victory over logic and good sense, Strauss next proceeds to discuss more general subjects. Here, like a judicious tradesman, he offers "something to suit every taste." He discusses the labour question, and finds room for great apprehension in the present outlook. The trouble is that "the patient," that is, the labourer, will not "suffer himself to be cured." "Quacks, and pre-eminently French quacks, have completely turned his head." The horrors of the "socialistic boil" in Paris have not cured him, and hence the author styles these restless lower classes "the Huns and Vandals of modern civilization." Doubtless, however, the new faith will have a most soothing effect upon these "Huns and Vandals;" and as soon as they find out that there is no God, no soul, nothing higher than sensual pleasure, they will become as harmless as doves. He also inquires after the best form of government, and concludes that republicanism has been greatly overrated. At all events, republics are unfavourable to high culture, and probaby also to moral improvement. Neither Switzerland nor the United States manifests anything like high culture, and what it has is borrowed; while, in addition, "the air of the United States is infected by a corruption of its leading classes only to be paralleled in the most abandoned parts of Europe." —Vol. ii. p. 86. He discusses the late French war, and war in general. The question of capital punishment is also examined, and a vehement protest recorded against the prevailing sentimentalism upon the subject. To desire its abolition he considers "a crime against society, and, at a time like the present, as sheer

madness.—P. 112. These ideas "are a luxuriant hotbed of robbery and murder." The variety which the author offers is beyond all praise. The suffrage and property questions are not passed by; and even the freethinkers are lectured for their dry meetings. "I have attended several services of the free congregations in Berlin, and found them terribly dry and unedifying. I quite thirsted for an allusion to the Biblical legend or the Christian calendar, in order to get at least something for the heart and imagination."—P. 118. The Christian law of divorce is declared too stringent entirely; and, finally, he demands that the Church let him alone. He does not want anything to do with it. It must not cross his path in any way. He feels "annoyed at being still forced into some sort of contact with her, especially as regards certain ritualistic observances."—P. 119. He describes his rule of life thus:—

> We study history, which has now been made easy even to the unlearned by a series of attractively written works; at the same time we endeavour to enlarge our knowledge of the natural sciences; and lastly, in the writings of our great poets, in the performances of our great musicians, we find a stimulus for the intellect and heart, for wit and imagination, which leaves nothing to be desired.—P. 120.

This leads him to vindicate poetry and music as vastly superior to the Bible for purposes of culture and comfort, and he closes with a long appendix upon "Our Great Poets" and "Our Great Composers." If it were not for his assurance to the contrary, we should certainly have looked upon this appendix as padding put in to stuff out the book; but he declares it was composed for its present place and purpose. The elevating and soothing influence of art is dwelt upon at great length, and the comparative merits of the different poets and composers discussed. This it is which is more than a substitute for the old religion. And this is all. Poetry and music for the aching heart and gloomy conscience: poetry and music for desolate homes and ruined hopes: poetry and music for the dying and dead. It does occur to him at times that humanity could wish for more; that the old faith, with its Father in heaven and its belief in immortality, is more satisfactory to most hearts than either of these; that one drawing near the borders of the shadowy land, with his conscience filled with sad and solemn suspicions, would find more comfort in the doctrine of a forgiving God than in reading Goethe or Schiller. But, then, art is all that he has got, and that ought to be enough. Indeed, if it is not, it is only a proof that men are selfish, degraded creatures, "who must be referred to Moses and the prophets" until they conquer these degrading desires.—P. 215. Hearts break, and homes are desolate; the cry of the mourner goes up from every quarter under heaven; memory is loaded with sad recollections, and conscience filled with gloomy forbodings. Meanwhile the new faith pipes and

sings, and to every cry for help and comfort it has only an insulting and brutal answer.

We said in beginning that we expected some valuable teaching from Mr. Strauss, but we have been greviously disappointed. Blank assertion without any proof, without any logical coherence, without any philosophical foundation, is the chief factor of the new faith. The air with which it gathers up threadbare atheistic arguments, and parades them as something new, is amusing. The assurance with which it retails the old scoffs, of which rationalism itself has grown ashamed, affects one with a sense of degradation. The new faith turns out to be an old bankrupt, who has failed a thousand times, and who now seeks to cover his lack of capital by extensive advertising and insolent pretence. Its creed runs somewhat as follows:—1. I believe there is no God. 2. I believe there is no soul. 3. I believe that religion springs from selfish fear. 4. I believe that such a religion can develop the loftiest and most unselfish lives. 5. I believe in the cosmos, which is at once a product of blind necessity and also free; which is nothing but matter, yet has aims, plans, reason; which seeks to transcend itself, and actually succeeds. 6. I believe that man is a product of necessity, and that he ought to rule the nature which governs him; I believe that he cannot do otherwise than he does, but that he ought to do otherwise. I believe that the cosmos is a machine, and that man ought to resign himself with loving trust and submission to it. 7. I believe that art is more than an equivalent for the Bible. 8. I believe that all who are not satisfied with these teachings are low in the mental and moral scale. 9. I believe that cause and effect are one—as, otherwise, I should be under the disagreeable necessity of believing in God.

The new faith does not seem to hit it off any more happily with reason than the old faith did; and, indeed, it is not inaptly termed a faith. For pure believing-power, Mr. Strauss must be accorded the very highest praise. Logic and reason protest in vain, and he counts contradictions a very little thing. Nothing can withstand his mountain-removing faith. We have not found such mighty faith anywhere among the Churches, where there still seems to be a carnal weakness in favour of at least a little logic and reason. But while we are willing to accord all praise to the author on this point, we cannot in conscience call him a philosopher; at least, if the most marvellous power of contradicting himself, and the most miraculous inability to see it, is any warrant for such a judgment.

ART. II.—MR. GLADSTONE AS AN ORATOR.

IT is needless to say that Mr. Gladstone is a great orator. Oratory is one of the pursuits as to which there is no error. The criterion is ready. Did the audience feel? were they excited? did they cheer? These questions, and others such as these, can be answered without a mistake. A man who can move the House of Commons—still, after many changes, the most severe audience in the world—must be a great orator. The most sincere admirers and the most eager depreciators of Mr. Gladstone are agreed on this point, and it is almost the only point on which they are agreed.

Mr. Gladstone has, beyond any other man in this generation, what we may call the oratorical *impulse*. We are in the habit of speaking of rhetoric as an art, and also of oratory as a faculty, and in both cases we speak quite truly. No man can speak without a special intellectual gift, and no man can speak well without a special intellectual training. But neither this gift of the intellect nor this education will suffice of themselves. A man must not only know what to say, he must have a vehement longing to get up and say it. Many persons, rather sceptical persons especially, do not feel this in the least. They see before them an audience—a miscellaneous collection of odd-looking men—but they feel no wish to convince them of anything. "Are not they very well as they are? They believe what they have been brought up to believe." "Confirm every man in *his own* manner of conceiving," said one great sage; "A savage among savages is very well," remarked another. You may easily take away one creed and then not be able to implant another. "You may succeed in unfitting men for their own purposes without fitting them for your purposes:"—thus thinks the *cui bono* sceptic. Another kind of sceptic is distrustful, and speaks thus: "I know I *can't* convince these people; if I could, perhaps I would, but I can't. Only look at them! they have all kinds of crotchets in their heads. There is a wooden-face man in spectacles? How can you convince a wooden-face man in spectacles? And see that other man with a narrow forehead and compressed lips—is it any use talking to him? It is of no use; do not hope that mere arguments will impair the prepossessions of nature and the steady convictions of years." Mr. Gladstone would not feel these sceptical arguments. He would get up to speak. He has the *didactic* impulse. He has the "courage of his ideas." He will convince the audience. He knows an argument which will be effective, he has one for one and another for another; he has an enthusiasm which he feels will rouse the apathetic, a demonstration which he thinks must convert the incredulous, an illustration which he hopes will drive his meaning even into the heads of the

stolid. At any rate, he will try. He has *a nature*, as Coleridge might have said, towards his audience. He is sure, if they only knew what he knows, they would feel as he feels, and believe as he believes. And by this he conquers. This living faith, this enthusiasm, this confidence, call it as we will, is an extreme power in human affairs. One *croyant*, said the Frenchman, is a greater power than fifty *incrédules*. In the composition of an orator the hope, the credulous hope, that he will convince his audience is the *primum mobile*, it is the primitive incentive which is the spring of his influence and the source of his power. Mr. Gladstone has this incentive in perhaps an excessive and dangerous measure. Whatever may be right or wrong in pure finance, in abstract political economy, it is certain that no one save Mr. Gladstone would have come down with the Budget of 1860 to the Commons of 1860. No other man would have believed that such a proposal would have a chance. Yet after the warning—the disheartening warning of a reluctant Cabinet—Mr. Gladstone came down from a depressing sick-bed, with semi-bronchitis hovering about him, entirely prevailed for the moment, and three-parts conquered after all. We will not say that *the world* is given to men of this temperament and this energy; on the contrary, there is often a turn in the tide, the ovation of the spring may be the prelude to unpopularity in autumn;* but we see that *audiences* are given them; we see that unimpressible men are deeply moved by them—that the driest topics of legislation and finance are for the instant affected by them—that the prolonged effects of that monetary influence may be felt for many years, sometimes for centuries. The orator has a dominion over the critical instant, and the consequences of the decisions taken during that instant may last long after the orator and the audience have both passed away.

Nor is the didactic impulse the only one which is essential to a great political orator, nor is it the only one which Mr. Gladstone has. We say it with respect, but he has the *contentious* impulse. He illustrates the distinction between the pacific and the peaceful. On all great questions, on the controversies of states and empires, Mr. Gladstone is the most pacific of mankind. He hates the very rumour of war; he trusts in moral influences; he detests the bare idea of military preparations. He will not believe that preparations are necessary till the enemy is palpable. In the early part of 1853 he did not believe that the Russian war was impending; after the conversations of the Emperor Nicholas with Sir Hamilton Seymour, he proposed to Parliament a scheme for converting some portions of the National Debt, which could only be successful if peace continued, and which, after the outbreak of the war, failed igno-

* As we have had sufficient evidence within the last few months, in Mr. Gladstone's own case.

miniously. In 1860, *mutatis mutandis*, he did the same. He staked his financial reputation upon a fine calculation; he gave us a Budget in which the two ends scarcely met. The Chinese war came, and they no longer met. Some one said he was not only a Christian, but a morbid Christian. He cannot imagine that any thing so coarse as war will occur; when it does occur, he has a tendency to disapprove of it as soon as he can. During the Russian war he soon joined, in fact if not in name, the peace-at-all-price party; he exerted his finest reasonings and his most persuasive eloquence against a war which was commenced with his consent. At the present moment no Englishman, not Mr. Bright himself, *feels* so little the impulse to arm. He will not believe in a war till he sees men fighting. He is the most pacific of our statesmen in theory and in policy.—When you see Mr. Gladstone he is about the most combative. He can bear a good deal about the politics of Europe, but let a man question the fees on vatting, or the change in the game-certificate, or the stamp on bills of lading—what melodious thunders of loquacious wrath! The world, he hints, is likely to end at such observations, and that they should be made by the honourable member who made them—"by the honourable member who four years ago said so-and-so, and five years before that moved, &c. &c." The number of well-intentioned and tedious persons that Mr. Gladstone annually scolds into a latent dislike of him must be considerable.

But though we may smile at the minutiæ in which this contentious impulse sometimes shows itself, we must remember that the impulse itself is essential to a great political orator, everywhere in some degree, but in England especially. To be an influential speaker in the House of Commons, a man must be a great debater. He must excel not only in elaborate set speeches, but likewise in quick occasional repartee. No one but a rather contentious person will ever so excel. Mr. Fox, the most genial of men, was asked why he disputed so vehemently about some trifle or other. He said, "I *must* do so; I can't live without discussion." And this is the temperament of a great debater. It must be a positive pain to him to be silent under questionable assertions, to hear others saying that which he cannot agree with. An indifferent sceptic, such as we formerly spoke of, endures this very easily. "He thinks, no doubt, what the speaker is saying is quite wrong; but people do not understand what he is saying; very likely they won't understand the answer: besides, we've a majority; what is the use of arguing when you have a majority? Let us outvote him on the spot, and go to bed." And so report says have whips argued to Mr. Gladstone, but he is ever ready. He takes up the parable of disputation at a quarter-past twelve, and goes on till he has exhausted argument, illustration, ingenuity, and research. To hardly

any man have both the impulses of the political orator been given in so great a measure: the didactic orator is usually felicitous in exposition only: the great debater is, like Fox, only great when stung to reply by the *œstrus* of contention. But Mr. Gladstone is by nature, by vehement overruling nature, great in both arts; he longs to pour forth his own belief; he cannot rest till he has contradicted everyone else.

In addition to this oratorical temperament, Mr. Gladstone has in a high degree the most important intellectual talent of an orator; he has what we may call an adaptive faculty. He has described this himself better than most people would have done. "Poets of modern times have composed great works, in ages which stopped their ears against them. 'Paradise Lost' does not represent the time of Charles the Second, nor the 'Excursion' the first decades of the present century. The case of the orator is entirely different. His work, from its very inception, is inextricably mixed up with practice. It is cast in the mould offered to him by the mind of his hearers. It is an influence principally received from his audience (so to speak) in vapour, which he pours back upon them in a flood. The sympathy and concurrence of his time is, with his own mind, joint parent of his work. He cannot follow nor frame ideals; his choice is, to be what his age will have him, what it requires in order to be moved by him, or else not to be at all. And as when we find the speeches in Homer, we know that there must have been men who could speak them, so, from the existence of units who could speak them, we know that there must have been crowds who could feel them." We may judge of the House of Commons in the same way from the great "Budget" speech. No one, indeed, half guides, half follows the moods of his audience more quickly, more easily, than Mr. Gladstone does. There is a little playfulness in his manner, which contrasts with the dryness of his favourite topics, and the intense gravity of his earnest character. He has the same sort of control over the minds of those he is addressing that a good driver has over the animals he guides; he feels the minds of his hearers as the driver the mouths of his horses.

The species of intellect that is required for this task is pre-eminently the advocate's intellect. The instrument of oratory, at least of this kind of oratory, is the *argumentum ad hominem*. It is "inextricably mixed up with practice." It argues from the data furnished to him "by the minds of his hearers." He receives his premises from them "like a vapour," and pours out his "conclusions upon them like a flood." Such an orator may believe his conclusions, but he can rarely believe them for the reasons which he assigns for them. He may be an enthusiast in his creed, he may be a zealot in his faith, but not the less will he be an

advocate in his practice; not the less will he catch at disputable premises because his audience accepts them; not the less will he draw inferences from them which suit his momentary purpose; not the less will he accept the most startling varieties of assertion, for he will imbibe from one audience a different "vapour" of premises from that which he will receive from another; not the less will he have the chameleon-like character which we associate with a consummate advocate; not the less will he be one thing to-day, with the colour of one audience upon him; not the less will he be another to-morrow, when he has to address, persuade, and influence some different set of persons.

We scarcely think with Mr. Gladstone that this style of oratory is the very highest, though it is very natural that he should think so, for it exactly expresses the oratory in which he is the great living master. Mr. Gladstone's conception of oratory, in theory and in practice, is the oratory of Pitt, not the oratory of Chatham or of Burke: it is the oratory of adaptation. We do not deny that this is the kind of oratory which is most generally useful, the only kind which is commonly permissible, the only one which in general would not be a *bore;* but we must remember that there is an eloquence of great principles which the hearers scarcely heed, and do not accept—such as, in its highest parts, is the eloquence of Burke,—we must remember that there is an eloquence of great passions, of high-wrought intense feeling, which is nearly independent of the peculiarities of its audience, because it appeals to our elemental human nature,—which is the same, or much the same, in almost every audience, which is everywhere and always susceptible to the union of vivid genius and eager passion. Such as this last was, if we may trust tradition, the eloquence of Chatham, the source of his rare, magical, and occasional power. Mr. Gladstone has neither of these. Few speakers equally great have left so few passages which can be quoted,—so few which embody great principles in such a manner as to be referred to by coming generations. He has scarcely given us a sentence that lives in the memory; nor is his declamation, facile and effective as it always is, the very highest declamation: it is a nearly perfect expression of intellectualised sentiment, but it wants the volcanic power of primitive passion.

The prominency of advocacy in Mr. Gladstone's mind is in appearance, though not in reality, diminished by the purity and intensity of his zeal. There is an elastic heroism about him. When he begins to speak, we may know that we are going to hear what we shall not agree with. We may believe that the measures he proposes are mischievous; we may smile at the emphasis with which some of their minutæ are insisted upon; but we inevitably feel that we have left the ordinary earth. We know that high senti-

ments will be appealed to by one who feels high sentiments; that strong arguments will be strongly stated by one who believes that argument should decide controversy. We know that we are beyond the realm of the "whip"; we have left behind us the doctrine that corruption is the ruling power in popular assemblies, that patronage is the purchase-money of power. We are not alleging that in the real world in which we live there is not some truth—more or less of truth—in these lower maxims; but they do not rule in Mr. Gladstone's world. He was not born to be a Secretary or even a First Lord of the Treasury. If he tried his hand at it, he would perplex the borough attorneys out of their lives. And he *could* not keep the office a month; he would evince a real disgust at detestable requests, and guide with odd impulsiveness the delicate and latent machinery. His natural element is a higher one. He has—and it is one of the springs of great power—a real faith in the higher parts of human nature; he believes, with all his heart and soul and strength, that there *is* such a thing as truth; he has the soul of a martyr with the intellect of an advocate.

ART. III.—SCIENTIFIC DREDGING IN THE DEEP SEAS.

THESE are days of great scientific activity. There is scarcely a province of natural science but what is invaded by a whole army of eager investigators, who, with a dogged perseverance, are following up the splendid discoveries of recent years, intent upon making reluctant nature tell her remaining secrets, and reveal her hidden treasures. The *terra incognita* of the surface of the earth, speaking generally, is now limited to the central regions of our great Continents; an insignificant portion in comparison with what lies buried beneath the waters of the "great deep." The bed of the ocean is almost a virgin field for the naturalist, in which a new world has suddenly opened out to us, possessing forms of life as strange and startling as ever met the sight of those who have for the first time trod some newly discovered land. The work hitherto done in this field of research, though mainly experimental, has proved the possibility of a systematic and exhaustive investigation; whilst at the same time, it has produced such a multitude of novelties as almost to confound the investigators.

The attention of the scientific world was drawn to the question of deep-sea dredging by a combination of circumstances. The different Government coast surveys and soundings had brought up, from time to time, samples of its living wonders. In sub-marine telegraphy, it became a question of great practical importance to

ascertain the nature of the sea bottom; whilst, upon bringing up the cables from great depths, after having lain undisturbed for years, many forms of life were found attached to them, *in situ*, a sufficient proof that life was abundant even in the profoundest depths of the ocean. In the summers of 1862, and two following years, "The Newcastle Natural History Society," assisted by grants from the British Association, dredged in the North Sea, off the coasts of Northumberland and Durham. The deepest dredgings, obtained in these attempts, was not greater than forty-six fathoms, yet even in such shallow waters a number of species were obtained that were new to science.* Other local scientific societies did a little in the same way, but it was soon made evident that such a work could not be satisfactorily done without Government assistance, so that suitable vessels and well disciplined crews could be at the disposal of the investigators. An incident happened in 1868 which brought the subject to a crisis. M. Sars, jun., Inspector of Fisheries for the Swedish Government, had dredged up a variety of novelties off the Coast of Norway, from a depth of 300 to 400 fathoms, amongst which was a beautiful little Crinoid, allied to *Rizocrinus*, a form that abounded in the waters of the Mesozoic period. It was a living member of a family considered to be extinct ages since; imagine, then, the shock which the scientific world received, when this little creature was first introduced into their midst, coming like a ghost from the graves of oolitic times. M. Sars forwarded some of these wonders of the deep to Professor Wyville Thompson, at a time when he and Dr. W. B. Carpenter were associated together in Ireland, working out the structure of the Crinoidea. They came like "grapes of Eshcol," from a "land of promise," and led these two eminent naturalists to take the initiative in securing a fuller exploration of the deep sea than had ever been yet attempted. Dr. W. B. Carpenter, who was at that time V.P.R.S., laid the subject before the Royal Society, when that learned and influential body entered heartily into the proposed scheme, and at once memorialised the Admiralty to give them assistance in prosecuting this new and difficult line of research. If the Government would supply vessels and men, the Society undertook to provide the necessary scientific appliances. A paddle steamer that had been used in coast-surveying, the *Lightning*, under the control of Staff-Commander May, was placed at the disposal of the Society for this work—"a cranky little vessel enough," in the judgment of those who sailed in her for this cruise, and one ill-fitted for the work they had in hand. With a leaky vessel, unsettled, squally weather, the six weeks' voyage was attended with no little discomfort to the party; but the scientific results were so remarkable and unlooked for, as fully to realize the expectations of the promoters of the movement.

* Transactions, 1865.

It was probably the success of M. Sars, off the coast of Norway, which induced the investigators to select the deep seas bordering the Faroe Islands as the scene of their labours, and the selection soon proved itself a very fortunate one. The *Lightning* left Pembroke on August 4th, 1868—called at Oban to take on board the scientific staff, consisting of Prof. Wyville Thompson, Dr. W. B. Carpenter, and the son of the latter, Mr. Herbert Carpenter—necessary stores were taken in at Stornoway, on the Isle of Lewis, the most northerly of the Hebrides, and on the morning of the 11th, the party finally steamed away northward to commence, in good earnest, the work in hand. To understand clearly the results obtained by this cruise, it is necessary to lose sight of the "sea-level," and gather some general idea of the irregular conformation of the floor of the ocean that lies hid from our sight. Bordering the continent of Europe, there is a fringe of shallow sea, nowhere exceeding a greater depth than 600 feet, and which runs in a pretty regular line from the north of Europe, across the German Ocean, west of the Shetlands, the Orkneys, Scotland, the Hebrides, Ireland, and round to the continent, coming close in to land on the north coast of Spain, and continuing to skirt the same, round to the Straits of Gibraltar. This is known as "The hundred fathom line," and may be reckoned as the margin of the great continental plateau, whilst the seas embraced within that area are but intrusive tongues of the great ocean, as it is eating its way into the continental mass exposed to its disintegrating forces. Thus, an elevation of only a few hundred feet would be sufficient to drain all the seas surrounding the British Islands, and would unite this country to the adjacent countries of Europe; but beyond this shallow area, west of the hundred fathom line, the bed of the ocean deepens very rapidly down to five and ten times that depth. Now, between the North of Scotland and the Faroe Isles, the line passes which marks these respective depths; on either side there is the fringe of shallow sea, and in mid-channel a depth of 600 fathoms. In this region, presenting the conditions of a borderland (if such a term is admissible in reference to marine conditions) the work of the *Lightning* cruise was effected.

On the afternoon of the same day that the little vessel steamed out from Stornoway, several hauls were taken within the shallow area, bringing up only a few and well-known local species. On the second day a gale overtook them from the north-east, which rendered any further attempts at dredging out of the question, and they could only lie to, under canvas, drifting towards the Faroe Banks. These shoals were reached on the 15th, when, seizing every opportunity that offered itself in a partial lull of the storm, a few hauls were taken in passing, but the party were glad to reach Thorshaven, the capital of Faroe, and receive its shelter. Bad and unsettled

weather lasted until the 29th, when, for the first time, they were able to drop their dredge in mid-channel—a depth of 510 fathoms was reached and proved of great interest. The bottom was found to consist of sand and gravel; the thermometer showed a temperature of 32 deg. F., the freezing point of fresh water, whilst in the dredgings, the Echinodermata, Crustacea, and Rhizopoda were pretty well represented. Some of the Rhizopoda, with arenacious tests, were especially interesting, of large size, and occurred in considerable numbers. To find this variety of life under such cold conditions was quite a surprise. Bad weather set in again, lasting until September 2nd, on which day the party fortunately hit upon a very restricted but interesting shoal, almost in mid-channel, and at a depth of only 170 fathoms. Animal life was here both abundant and varied, amongst which many rare molluscan forms were obtained. This shoal must be the summit of a sub-marine mountain, not less than 2,000 feet high, for the very next day, when soundings were taken, 500 fathoms were indicated; and its area must be very restricted, for, though carefully searched for in the following year, it could not be found. This submerged mountain summit evidently possesses a fauna of its own, cut off from the surrounding region by the stream of icy coldness that encircles its base. The haul already referred to on September 3rd, in 500 fathoms, gave temperature a little below freezing point, with examples of many of the marine invertebrata, amongst which a new star-fish (*Brisinga Coronata*) of great beauty was much admired.

The investigations, so far, in the deep area had been very uniform, the bottom was found to be stony, with a little mud; temperature about freezing point, and animal life of a distinctive and persistent character. But on the morning of Sept. 6th, soundings were taken in lat. 59 deg. 36 min., long. 7 deg. 20 min. (a position about one-third of the distance in a line between Lewis and Faroe), which, whilst giving a depth of 530 fathoms, at the same time yielded results very different from what had hitherto been found in any dredging at a similar depth. The temperature was as high as 44 deg. F., and for the first time the dredge brought up samples of the now very familiar "Atlantic ooze," a fine calcareous mud, consisting principally of the delicate and beautiful shells of Foraminifera, especially Globigerinæ. With this foraminiferous mud a great variety of silicious sponges, "of most remarkable and novel forms," were obtained; as well as zoophytes, branching corals, echinoderms, crustacians, &c. After this haul, so rich in the prizes of the deep, the party put back to Stornoway to re-fit and repair the damage done by the rough handling received in the stormy weather that had so unrelentingly followed them. A short time allotted for the cruise yet remained, and as Dr. Carpenter was very anxious to try the dredge in still deeper

water, it was finally determined to run West, where it was known that a depth of 1,000 fathoms might be reached. At distances, varying from 140 to 250 miles N.W. from the Butt of Lewis, a series of soundings were taken reaching a maximum depth of 650 fathoms; in this the deepest haul the sounding lead and three thermometers were unfortunately lost, so that the temperature was not ascertained, but at 570 and 620 fathoms the temperature was uniform, and stood at 44 deg. F. The dredge brought up from these great depths the usual ooze of the warm area; in one haul the sounding instrument was filled with scarce anything but the entire shells of Globigerinæ, "like the finest sago;" and at the greatest depth of 650 fathoms, no less than two and a half cwt. of this chalky mud came up in the dredge, the mud traversed in all directions by the glassy roots of the silicious sponges, together with ophiurids, crustaceans, and tube-forming annelids. This was the last important haul effected during the six weeks' cruise of the *Lightning*. Out of those six weeks, Professor Thompson says, "only ten days were available for dredging in the open sea, and on four of these only we were in water over 500 fathoms deep;" yet, in spite of such hinderances, the scientific results were eminently satisfactory. The idea of a uniform temperature at great depths, which had been previously entertained by most scientific persons, was proved to be false, and it was demonstrated that there is a peculiar system of oceanic circulation, by which great masses of water may be in close contiguity to each other, and yet possess very distinct and different temperatures; the one, Arctic in its cold, the other of comparative mildness. It was further proved that marine life extended to depths much greater than had been previously thought possible, and that the forms of life existing in these abysmal regions were very largely new to Science, presenting a field of enquiry almost illimitable in extent, the exploration of which must mark an era in the progress of Natural Science.

In the Spring of the following year, 1869, another Government vessel, the *Porcupine*, was placed at the service of the Royal Society to follow up the dredging operations of the previous season in a more thorough and comprehensive investigation. It was thought desirable that the physical condition and chemical composition of the water at great depths should receive special attention in this cruise, for the singular temperature soundings obtained in the *Lightning* expedition had created a curiosity and interest, perhaps not at all inferior to that occasioned by the strange forms of life which it had yielded. It was therefore determined to attach a chemical department to the arrangements with all necessary appliances for a thorough investigation of these physical questions, under the control of a competent Physicist. The *Porcupine* was granted for a period of nearly five months,

between May and September, and it was arranged that three separate cruises should take place in this time to suit the convenience of the professional gentlemen on the scientific staff. Mr. George Jeffreys, F.R.S., assisted by Mr. W. L. Carpenter, B.Sc., as chemist and physicist, undertook the scientific direction of the first cruise, exploring the West coast of Ireland, the Porcupine and Rockall Banks, and the channel between Rockall and the coast of Scotland. The first attempt at dredging was made about 40 miles off Valentia, in a depth of 110 fathoms, yielding only the forms characteristic of the shallow area. A few miles further to the S.W. put them in deep water at 808 fathoms; temperature 41 deg. F., with a Northern fauna. Between Galway and the Porcupine Bank, 1,230 fathoms was reached; temperature 37 deg. F., with animal life abundant. The deepest soundings in this cruise were obtained about midway between Ireland and the Rockall Bank at 1,476 fathoms; temperature 36 deg. F., "yielding mollusca, a stalk-eyed crustacean, with unusually large eyes, and a fine specimen of *Holothuria tremula*."*

Some very novel and interesting forms of life were obtained from the deep dredgings of this trip, embracing all the sub-kingdoms of the invertebrates. The Foraminifera were particularly large, whilst an interesting Orbitolite *(Orbitolites tenuissimus)*, a type not previously known to occur further North than the Mediterranean, and there of comparatively small size, was obtained in this trip off the West of Ireland, as large as a sixpence.

The second cruise of the *Porcupine* was placed under the scientific charge of Professor Wyville Thompson, F.R.S., with Mr. Hunter as chemical assistant. As a depth of 1,476 fathoms had been reached in the previous voyage with great success, it was natural that a desire should be felt to try the experiment in the deepest water within easy reach of our shores. Accordingly, the northern part of the Bay of Biscay was selected as the region of investigation for the second trial, where a depth of 2,500 fathoms was known to exist. Here the dredge was actually lowered 2,435 fathoms, and came up from this profound depth—a a depth nearly equal to the highest peak of the Alps—full of the living treasures of the deep. About one and a half cwt. of the Globigerinæ mud was in the dredge, together with higher invertebrata; but perhaps the most interesting object of this haul was that of another example of the Crinoidea, referable, like the *Rhizocrinus* discovered by Mr. Sars, to the *Apiocrinite*, or pear-shaped type.

The third cruise, directed by Dr. W. B. Carpenter, with Mr. P. H. Carpenter, chemical assistant, and attended also by Professor W. Thompson, who claims to have made himself "generally

* "Depths of the Sea." p. 90.

useful;" worked over a great part of the ground between the North of Scotland and the Faroe Islands; which had proved of so much interest in the *Lightning* expedition. Reference has already been made to the peculiar results that were obtained in the temperature soundings the previous year in these regions; it was thought desirable to follow up these investigations, so as to map off, as nearly as possible, the "warm" and "cold" areas, and to secure more definite data in interpretation of the difficult problems involved in these marine phenomena. Happily, in this trip, the weather, unlike the former occasion, was all that could be desired. Serial soundings were taken in both areas, with the following results: The surface temperature was everywhere about the same, maintaining about 52 deg. F., irrespective of the cold or warm underflow. In the first fifty fathoms there was a fall from 3 deg. F. to 4 deg. F. in both the respective areas, reducing the temperature to about 48 deg. F.; and during the next 150 fathoms the fall was still nearly equal, the temperature of the warm being 47 deg. F., and of the cold, 45·7 deg. F. It was below the 200 fathoms line that the great difference of temperature was indicated, for whilst throughout the warm stratum there continued a gradual and uniform sinking, amounting to less than 4 deg. F. in the next 400 fathoms, in the cold stratum there was a sudden fall of 15 deg. in 100 fathoms, bringing down the temperature at 300 fathoms to 30·8 deg. F. The lowest bottom temperature met with in this area was 29·6 deg. F. The surface layer of this cold current is evidently derived from the general body of water supplying the warmer section, agreeing, as it does, so intimately with its thermal conditions; intermediate with the warm surface water, and the cold underflow, is a stratum in which the two bodies of water intermingle and mutually affect each other (indicated by the rapid fall of temperature within a few fathoms), whilst the cold stream itself, ranging from about the freezing point to something like two-and-a-half degrees below it, can only have an Arctic origin, being a degree of cold much below the normal temperature of the crust of the earth. And as this stream of frigid water has a temperature so much lower than the isotherm of its latitude, so also the warm area has a temperature higher, though not so well marked as in the former instance, than the latitude in which it occurs; and it is certain it could not maintain that high temperature against the cooling effects of the Arctic current, unless supplied with a constant influx of warmth from a tropical source. The line of distinction is so well maintained between these two bodies of water, that, where they exist side by side at the same depths, twenty miles was sufficient to sail from the one to the other, but when there occurred a rapid descent of the bottom bordering on the shallow region, six miles gave the

difference of 190 fathoms and 48·7 deg. F. on the one hand, and 445 fathoms and 30·1 F. on the other. A consideration of the laws and circumstances producing such a singular distribution of temperature in the ocean must, for the present, be deferred.

The dredgings carried on this year in the *Porcupine* were much more productive than those of the year before, in the same region. Circumstances were more favourable for dredging operations, and, through an ingenious arrangement suggested by Capt. Calver, the commander of the *Porcupine*, who proved an intelligent and valuable assistant in these cruises, the prizes were multiplied prodigiously. Capt. Calver had observed, that many objects came up entangled in the rope, and it suggested the idea of hempen tangles as a means of sweeping the bottom, and catching up whatever was rough and moveable. It was tried with such success that, from that day, it has been considered a necessary appendage to the dredge. When the dredge has come up empty, the "tangles" have never failed to bring a good burden of objects to the surface. It is particularly a very fatal trap to the crustaceans and echinodermata. On one occasion Professor Thompson says that not less than 20,000 of a single species of echinus came up in the bag and on the tangles at one haul.

Some idea of the value of these hauls may be gathered from the fact that, what had been considered objects of great rarity, eagerly sought after and dearly paid for by scientic collectors, were brought up, in certain instances, in countless numbers. Dr. Carpenter tells us, in his "Manchester Lecture," that great numbers of a particular ophiurid (feather star) was secured during this voyage of the *Porcupine*, for a single specimen of which, from the coasts of Greenland, he had paid £5 only the year before, being wishful to secure it for microscopical examination.

During the cruises of the *Porcupine* many interesting links between the present and the geological forms of life were secured; amongst these were several Echinidæ that had been previously considered characteristic Cretaceous forms, one of which was of a structure so exceptional to the order of Echinidæ as to present some difficulties in making out its features from the fossil examples; but now, at last, a *living* example of this enigmatical creature has come to hand to illustrate the wonders of its structure. Professor Thompson thus describes its reception amongst them:—"Continuing our easterly course during the night, but heading slightly northwards, so as to come upon the ground where we had been previously so successful in dredging the singular anchoring sponges, we dredged, in the morning, in lat. 59 deg. 38 min. N., long. 7 deg. 46 W., with a depth of 445 fathoms, and a temperature of 7.5 deg. C. (warm area.) This haul was not very rich, but it yielded one specimen of extraordinary beauty and interest. As the dredge

was coming in, we got a glimpse, from time to time, of a large scarlet urchin in the bag. We thought it was one of the highly-coloured forms of *Echinus flemingii*, of unusual size, and, as it was blowing fresh, and there was some little difficulty in getting the dredge capsized, we gave little heed to what seemed to be an inevitable necessity—that it should be crushed to pieces. We were somewhat surprised, therefore, when it rolled out of the bag uninjured; and our surprise increased, and was certainly, in my case, mingled with a certain amount of nervousness, when it settled down quietly in the form of a round red cake, and began to pant, a line of conduct, to say the least of it, very unusual in its rigid, undemonstrative order. Yet, there it was, with all the ordinary characters of a sea-urchin—its interambulacral areas, and its ambulacral areas, with their rows of tube feet, its spines, and five sharp blue teeth; and curious undulations were passing through its perfectly flexible leather-like test. I had to summon up some resolution before taking the weird little monster in my hand, and congratulating myself on the most interesting addition to my favourite family which had been made for many a day."* The great peculiarity of this strange little creature is, that, whilst in most of the Echinidæ, the plates of which the shell is composed are cemented together at their edges in the rigid and inflexible manner so well known to all sea-side visitors; in the instance referred to this general feature was absent, and the ambulacral and interambulacral plates of the shell were found to be distinct, overlapping each other, and are united in the outer portions by membrane, giving a flexibility to the armature of the little creature after the fashion of a coat of chain mail. It has been named by Professor Wyville Thompson, *Calveria hystrix*, in honour of Capt. Calver and "the tidy little vessel" in which it and so many other wonders of the deep had been secured. Its prototype of the Chalk was described by the late Dr. S. P. Woodward, under the name of *Echinothuria floris*. In the following year, other species of this peculiar type were obtained off the coast of Portugal.

The sponges were found to be extremely abundant in these cruises of the *Porcupine*, although they proved more rich in individual than in variety of species; the same was true of the deep-sea corals. The crustaceans obtained were numerous, and many are very peculiar and grotesque-looking creatures. In the sub-kingdom Mollusca, many important additions were made to the list of our known marine fauna; and, as yet, of all that has been obtained by these dredgings, only these Mollusca have been fully examined. Mr. Gwyn Jeffreys, a very eminent authority on this subject, has reported on the findings in this department, as follows: "The total number of species of marine Mollusca, as described in

* "The Depths of the Sea," p. 155.

his recent work on 'British Conchology' is 451, and to these the *Porcupine* investigations have added not less than 117 new species, or more than one-fourth of those previously known. Of these no fewer than 56 are undescribed, while 7 were supposed to be extinct as Tertiary fossils."

So much interest had been manifested in this country by the two years' dredging already described, not only by the purely scientific, but also by the much wider circle of intelligent persons, who, though not professionally scientific, can, nevertheless, estimate the value of such discoveries, that when the Spring of 1870 came round, the Council of the Royal Society felt justified in again soliciting aid from the State to pursue their marine investigations still further. Good work had been done on the verge of the deep-sea line bordering the north and west of the British Islands; it was now felt desirable to go out of British waters, and follow up the exploration of the great deep to the South of Europe and the Mediterranean. The Admiralty readily acquiesed in this further appeal of the Royal Society, and the *Porcupine*, with the same obliging and efficient commander, Capt. Calver, was again set apart for the work.

Mr. Gwyn Jeffreys undertook, as in the previous year, the scientific charge of the first cruise, assisted by Mr. Joshua Lindahl, a Swedish naturalist, whilst Mr. W. L. Carpenter had the oversight of the chemical department. The cruise under Mr. Jeffreys was arranged to extend from Falmouth to Gibraltar, starting from the former place on the 4th of July. On the third day of sailing they reached the slope, where the shallow bed of the English Channel suddenly sinks to the deep waters of the trough of the Atlantic nearly opposite Ushant. Here several hauls were taken in depths varying from under 100 fathoms to over 700 fathoms, temperature at a mean of 48 deg. F. The prizes secured gave the same result of new species or living representatives of those deemed extinct, which had occurred with most hauls on previous occasions. The fauna was, as a whole, characteristic of northernly conditions, although there was some intermixture of southern forms—blending at the point of contact between the two temperatures. From this point the party steamed southwards, anxious to try the dredge in the very deep waters off the mouth of the Bay of Biscay, but bad weather drove them on to Vigo, on the Spanish coast, where a little dredging was done in the Bay of this seaport. Proceeding further south, a few good hauls were made in the neighbourhood of Lisbon; one such, taken at a depth of 996 fathoms, is described by Mr. G. Jeffrey's as "so extraordinary as to excite our utmost astonishment." No less than 186 species were taken of the Mollusca alone in this one haul, of which nearly half were undescribed species—many representing new genera, whilst no fewer than 24 were fossil forms.

In the same dredging, a number of very singular sponges were obtained, possessing many of the characteristics of the *ventriculites*, a cup-shaped order of the sponges common in the chalk. The dredge was lowered again several times in this remarkable region, in depths varying from 600 fathoms to 1,095 fathoms, reaching a minimum temperature of 40 deg. F., with similar success. The greatest prize, however, was that of a splendid *Pentacrinus*, a crinoid that swarmed in the Oolitic seas, attaining its greatest development during that period. It became much diminished during cretacious times, and is one of the few examples of the order that was known to exist in the present day, being found, though very rarely, and in a very degenerated condition, in the seas of the West Indies. Several of these graceful "sea lillies," about a foot long, came up in one haul attached to the tangles. Mr. G. Jeffreys has named this species after his eminent colleague, *Pentacrinus wyville-thomsoni*. Steaming further south, dredgings were taken across the entrance to the Straits of Gibraltar in 477, 651, and 554 fathoms, temperature about 50 deg. F. Here, amongst other novelties, some remarkable sponges were added to the list of those already obtained, several being of a very peculiar and elegant structure.

It had been arranged that Prof. W. Thompson should have met the *Porcupine* at Gibraltar and assumed the control of operations, but a severe attack of illness detained him in England, and Dr. W. B. Carpenter was sent out in his place. On the 6th of August Mr. G. Jeffreys transferred the command to Dr. W. B. Carpenter, and availing himself of the opportunity thus afforded, Mr. Jeffreys proceeded on to Malta and Sicily with the purpose of visiting the Tertiary formations, and the various fossil conchological collections in the South of Europe, in search of additional data in working out the results of his cruise.

On re-commencing operations, Dr. Carpenter took a sounding in the Straits of Gibraltar, at the narrowest point. Ground was reached at 517 fathoms, with a bottom temperature of 55.5 deg. F, which was 5 deg. and 6 deg. higher than that which had been met with in the area of the Atlantic, not more than one hundred miles westwards of the Straits; whilst at the same time, the surface-temperature of the Straits was several degrees lower than the surface of the Atlantic at the position referred to. This remarkable reversal of thermal conditions, within so limited a distance, induced Dr. Carpenter to take serial soundings at intervals of 50 fathoms, and was attended with a result quite unexpected at the time, but has proved of great importance in working out the laws of oceanic circulation. In the first 100 fathoms there was a fall from the surface temperature of 70 deg. F, to 55.7 deg. F, and from this point there was an uniform temperature down to the

bottom of 517 fathoms. It was subsequently proved by repeated soundings that this curious result obtained in the first instance was typical of the Mediterranean Sea in general. There is a shallow stratum of super-heated water extending from the surface to a depth of ten or fifteen fathoms, in which the fall of temperature is very rapid; from this point the descent is more gradual down to 100 fathoms, when it is uniformally about 55 deg. F, and this temperature is invariably maintained to the bottom irrespective of depth, whether it be 100 or 2,000 fathoms. This curious fact is well illustrated in the following serial soundings copied from Dr. Carpenter and Mr. Jeffrey's "Report on the Deep Sea Researches" as presented to the Royal Society. It is the sounding of Station 47, off the southern coast of Spain, near to Cartagena:—

Surface	.. ..	69.5 deg.	Fahr.
10 fathoms	.. ..	59.0 „	„
20 „	.. ..	57.5 „	„
30 „	.. ..	56.5 „	„
40 „	.. ..	55.7 „	„
50 „	.. ..	55.3 „	„
100 „	.. ..	54.7 „	„
845 „	(bottom)	54.7 „	„

The dredge was used in most of the twenty-seven stations occupied within the Mediterranean, but with very disappointing results. In the shallow water fringing either coast life was found to be moderately abundant, but here the unequal and rocky bottom rendered dredging very difficult; and after losing two dredges and a considerable quantity of rope, it became necessary to dispense with the dredge altogether whilst working over this rocky ground, and depend simply upon the tangles. Useful as these tangles proved in sweeping up such objects as are armed with asperites, they could only tell a one-sided tale of the life below, failing as they did to catch the smoother forms, particularly the Mollusca, which were rarely obtained by such means. The bottom of the deeper portions of the Mediterranean was found to consist of a very fine yellowish sand, mixed with a blueish clay, and was so persistent as to be characteristic of the deep-sea area, as far as investigated. This tenaceous mud was repeatedly sifted and searched in large quantities, but it proved almost destitute of organic forms, often containing nothing except a few fragments of shells or a small number of Foraminifera, and in no instance did it yield considerable numbers of living animals of any description. Although not absolutely azoic, yet the deeper portions of the Mediterranean are evidently unfavourable to the existence of marine life.

Along the Coast of Africa proved the most productive region for dredging purposes, and perhaps the best hauls secured within the limits of the Mediterranean were obtained on the Adventure Bank,

between Tunis and Sicily, in depths varying from 30 to 250 fathoms, where several Sicilian and Coralline Crag, fossil Testacea, were taken in the living state. Following the South Coast of Sicily, touching at Malta, and making a few final hauls at the entrance to the Straits of Messina, the investigations of the Mediterranean basin closed—the same distinctive features of temperature and distribution of life characterising the Eastern portion as were found in the Western.

We have hitherto followed the track of the little vessels, the *Lightning* and *Porcupine*, in their several cruisings—a narrative that will ever be of classic interest in relation to deep-sea questions —and have attempted to bring into prominence the salient points of those important discoveries which from time to time rewarded the investigators. It now remains to ascertain the place which these new facts are to take in Natural Philosophy—modifying our previous conceptions—explaining what was formerly enigmatical, and opening new fields for scientific speculation and research. It is too much to suppose that all the questions that have grown out of these researches can be demonstrably settled at once; light has fallen upon the mysteries of the great deep—provisional theories can be launched, but we must patiently wait for a more thorough and exhaustive investigation in this novel region of enquiry before transferring many of these theories to the shelf of undisputed facts. Great things are anticipated from the *Challenger* Expedition, which is to embrace the whole maritime world within the scope of its mission. With a splendid vessel, elaborately furnished with all necessary scientific appliances, and an efficient staff under the control of Professor Wyville Thompson, the three or four years work to which she has been commissioned must be productive of important results, and may, possibly, settle for ever such questions as have been the cause of protracted discussion in scientific circles from the commencement of these researches. A consideration of these scientific bearings of our subject must be left for a future article. W. H.

Art. IV.—THE FOUNDATION OF AUTHORITY IN MATTERS OF RELIGION.

BY matters of religion we may understand either religious doctrines, or the facts from which such doctrines are inferred, and upon which they must ultimately rest. The term may also include matters of duty or religious conduct, and matters of ritual or religious ceremony. We desire, however, to limit our attention to the first class—the matters of religious doctrine, with their essential basis of historic fact.

The question which now presents itself is pregnant with interest. Men desire to know what is to be understood by authority in such matters. That there is an authority in them is felt by many men, though not by all, and not with equal binding force among those who allow it. Let us take, for instance, the fact of the Incarnation and the inferred doctrines of the Pre-existence and Divinity of Jesus Christ. One man denies the fact or the doctrines deduced. He may deny the whole. Another neither affirms nor denies them; he is indifferent to them; while a third regards them as claiming the full assent of his understanding and will. It is not a mere "notional assent, but a real assent." It is the assent of the entire man, and not simply that of his intellect. The fact and the inferred dogmas exert a power over him; they possess an authority which insists on his accepting them. Other facts and doctrines of Scripture produce similar effects among men, and the authority of such may be defined as "their right to be believed and obeyed."

But if, in religious matter, such a right exist, as we think it unquestionably does, how is this sense of authority generated? On what does it rest? Where is its foundation? In solving this problem two courses open themselves out. Either the facts and dogmas are authoritative because of something essentially inherent, that is, because of what they are in themselves; or their authority is acquired from something external to them and separable from them. Their authority must either be internal or external; in other words, either subjective or objective.

The theory of subjective authority has had no lack of expounders. In early Reformation times it formed the ground generally taken by the Reformers in pressing truth home upon men. The "Testimonium Spiritus Sancti," though ever fruitful in debate, was yet in some form or other, almost universally held. They maintained that it was a faulty method to establish the truth of Christianity without regard to its specific matter; that Holy Scripture had the power of self-authentication; that it could give to man an experience of its peculiar power to comfort him and to amend what was wrong. The truth did not do this, however, by its own subjective quality as truth. An objective influence, which was separable from the truth, was considered as acting upon the mind of man, in the person of the Holy Spirit. Thus we find the Reformers in their confessions of faith setting forth, "that we believe the Holy Scriptures, not so much because the Church receives them, but particularly because the Holy Spirit has testified in our hearts that they are of God."

This subjective theory has not lacked supporters since the Reformation era; but no one in modern times has reproduced it more powerfully, or more beautifully, than Coleridge in his "Inquiring Spirit." With him, the proof of the Divine authority of religious

truth is "in its fitness to our nature and needs." "The Bible, considered in reference to its declared ends and purposes, is true and holy, and for all who seek truth with humble spirits, an unquestionable guide, and, THEREFORE, it is the Word of God." He, in common with the early Reformers, seeks to maintain the influence of the Holy Spirit in connection with truth; but we doubt whether he retains the strong personal objectivity of the Holy Ghost as they held it. For instance, "whatever *finds* me bears witness for itself that it has proceeded from *a* Holy Spirit." It is just as the truth lays hold of him in the deepest yearnings of his nature that he becomes aware of its spiritual origin; but the indefiniteness of that origin is expressed by his use of the indefinite article.

This theory should be regarded with considerable favour. It has a place to fill in the evidences of Christian truth, and a work to accomplish when everything else fails. It was owing, in no slight degree, to the harmony which the teachings of Jesus were ever felt to have with the needs of men, that "the common people heard Him gladly." And now, in this age of intense activity, when men cannot pause to study Christian evidences in the immense tomes of literature which have been written on the subject, they may be led to realise from the testimony of consciousness, the divinity of Christianity. The evidence which shows that there has never been a book like the Bible, which on every page speaks to the moral sense in men, and wakes up echoes there so that earth takes up the good news with a glad shout, and the mountains tell it to each other,—this is evidence which will assert itself over the most ordinary men when unprejudiced against the truth.

Thus, the opinion that this subjective theory furnishes a powerful moral basis for authority, we fully and freely endorse; but, that it furnishes a logical and demonstrative basis, we do not admit. We invite our readers to consider the following thoughts against the assumption that subjective fitness is the sole or sufficient foundation of authority in matters of religion.

If we take this theory in its clear Reformation sense, to whom is it adapted? Only to those who believe in the action of the Holy Spirit. In relation to those who reject that doctrine it has no logical force. It is only for friends, not foes.

Our second objection is, that it makes our reason the arbiter of truth. The testimony of the Holy Spirit reaches us through our own consciousness, and it cannot reach us any other way. Coming through our own consciousness, it becomes the expression of our own human nature. Out of this point two questions may arise. First, Is it true that consciousness is so very open to the recognition of religious truth? We are afraid that facts are against it. The constitution of man, depraved as we find it, is not so in-

flamable to the truth, that the least spark kindles it into a flame. Further, it may be asked, Is it unknown in history that reason has imparted the authority of truth to that which has afterwards been pronounced false? And what guarantee have we, in this case, that it may not be so, and that we shall not set off in quest of still more goodly pearls? We have no assurance, nor can we have any. Reason is the sole arbiter, and the purest rationalism results from the subjective theory.

We object to this basis of authority since authority is not given by it to the historic facts on which religious truths must rest. Those religious truths have some fitness to our nature and needs; or that fitness may be seen in the facts when associated with the truths, but not in the facts merely, and when unclothed with doctrines. For instance, Jesus died on the cross. That is a matter of history, but it has no authority in the view of the subjectivist until certain dogmas are attached to it. Now, one of the first questionings of doubt may be whether Christ ever lived and died; and, if so, was the cross the mode of his death? We want authority for the reception of mere facts, and the subjectivist has no provision to meet the requirement.

We now turn to the external or objective theory. If intrinsic excellence is not the source of authority, surely it must arise from something external.

They who maintain the theory just canvassed, hold that some religious truth, though not all, is revealed truth.* By the latter term we mean truth supernaturally revealed. Religious truth is not necessarily revealed truth. Religious truth, as a term, is wider than revealed truth, for it includes the truth in such religious systems as Buddhism, to which we ascribe not the higher term —revealed truth. Now, the Christian religion claims that its religious truths are revealed truths. "The works, which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." We are thus required to assent to Christian beliefs because Revelation, in Jesus Christ and the accompanying events, has really transpired.

Let it, then, be understood that revealed truth is the highest form of religious truth, and then the question becomes, not merely one of its mere fitness to our requirements, but rather of evidence of the fact of revelation. And if Christianity is a revelation, the primary question is not, what purpose does it serve in relation to me? does it meet the necessities of my nature? For we are far from being infallible judges either of the purpose of truth or of our own necessities. But these questions arise, and are of paramount importance. Is it what it claims to be —a revelation? And, if so, are its facts what they purport to be? For if God has spoken to some man, at some time, in some place, and under some parti-

cular circumstances, we want evidence of it, and also whether, with sufficient faithfulness, the transmission has been made to us. If we have reason to believe that they are facts, we must yield to their claims upon us whether we comprehend their asserted fitness to our case or not; and if, on the other hand, we find reason to think that they are not facts, then, notwithstanding with whatever tinsel of fitness they may have been gilded over, we must discard them, and find the all-sufficient elsewhere. Thus, the authority of religious truth claiming to be revealed truth rests on the authority of evidence, on the same authority which "lies at the basis of all civil and religious jurisprudence," and which "is the principle of all that portion of our education which is properly termed instruction. It is that authority on which both history and science depend, and which reason binds us to concede to superior knowledge when combined with veracity."

Here a fundamental question starts up before us, Why is the evidence, which establishes the truth of something, authoritative over me? Upon what does evidence itself rest? We are thus thrown back upon God—the Faithful and the True, and upon the whole moral constitution of things. This involves too much for us to enter upon, and we leave it with a deeply suggestive quotation from the pen of J. Oswald Dykes, in lectures on "Some Present Difficulties in Theology," a book which we can recommend to all. "You come to me," he says, "to tell me of a single small fact, which you happen to know and I do not. Why must I believe you? Because you and I were both made by One who has perfect knowledge, and is perfect truth; because on the one hand He made you to know the fact in question, checks your relative knowledge of it by His own absolute knowledge, binds you to bear true witness to me, and will attest your witness, or expose your falsehood, by His own judgment. Because, on the other hand, He made me capable of learning from you, and requires me to yield you, as my brother, the fit measure of trustful and charitable credence."

We have thus sketched what is called the objective theory of authority in religious beliefs, and it is surrounded with difficulties, like the subjective.

The objections respecting the witnesses of the Christian events, their credibility, and also those relating to the Canonicity of the Record, are pertinent here, as well as in the consideration of the doctrine of Inspiration.

Further, the element of miraculousness in the facts on which religious beliefs rest will, to some, destroy the reliability of the whole. To the atheist, the historic argument must fail entirely; but let the existence of God be postulated, and revelation is always,

even to Mr. J. S. Mill, a possibility, and the possible cannot become actual without the miraculous. Here our experience fails us, but have we any right, therefore, to predicate the failure of all experience? And this question demands the more cautious consideration, when it is remembered that to some men the possibility of the miraculous appears most necessary and beneficial; while to others it is equally absurd. We cannot rest here. Let us know what has happened; if it claim to be miraculous, let its history have our attention, and, by all means, let it have the same historical investigation which is allowed to other facts, the causes of which may be more easily found.

But we also find that the facts of a revelation must rest upon the word of those who witnessed them, and thus the human remains still the evidence of what is claimed to be divine. They are preached to us through human words and propositions. They were first proposed for our acceptance by the lips of those who said they saw or heard these things. Trace them backwards as you like, the evidence is still that of men. The witnesses may be as perfect as men can be, but because "knowledge and veracity are both imperfect in any given witness, there enters into the authority of evidence an element of imperfection."

Thus we fail to see in this theory, as well as in the other, any logically demonstrated basis of authority. Where, then, is the foundation, and is it possible to discover it? Does it lie in the unity of the objective and subjective? If lodged in that unity, should we then seek demonstrative proof of the claims of religious and revealed truths as divine truths, or ought we to rest content with a basis of moral certitude? Would not the latter harmonize with what we build upon in many important affairs of life? And would not demonstration make doubt and scepticism impossibilities, and thus consider faith no virtue? In relation to the position which these two theories take, we consider, with Professor Vinke at the Amsterdam Evangelical Alliance Conference of 1867, that from the positive nature of Christianity, as a revealed religion, the objective must take precedence over the subjective, while the latter is most essential in considering the question of authority.

In the development of the evidence upon which religious matters claim our adherence, authority will assert itself in subordinate senses. To use the term employed by Buchanan in his Analogy, there is "Ministerial Authority." We will close this article by condensing his suggestive remarks on it, and urging all interested in our subject to read his chapter on Authority.

There is the authority of the common consensus of religious society in its totality; the consensus of a church, and also the authority of the individual. The first ought not to be set aside

easily, for it means that men, in all churches and over the whole world, have yielded assent to the evidence for, and have experienced subjectively the power of, certain beliefs. And the collective opinion of a church ought to have authority equally with the consensus of the Anthropological Society upon any given point, or the collective opinion of any other scientific society. But, to say with the Anglican that there is no appeal from the authority of this consensus of the Church—that it is infallibly correct, is to assume that by the possession of the Holy Spirit the Church is free from the possibility of sin and selfishness so remaining in it as to cloud its light and bias its decisions. But this, all Anglicans dare not avow, for the Rev. R. H. Cave says, "It is of the nature even of divine institutions, worked as they are by human instruments, to settle down upon the lees during long seasons of uninterrupted prosperity." But while we oppose finality of authority in the Church, we yet think it may too readily be discarded. But the authority of the individual may also be weighty. He claims to have felt the power of his faith, or he may have superior facilities for investigating Christian evidence, or he may have concentrated his attention within a given circle of that evidence, and, if so, does he not therefore become an authority on the whole, or in his department? We know that multitudes will not allow that his dictum has any force. They find an easy acceptance of authority in religious matters extremely unfashionable, and they talk grandly about science and independent thought as "the spirit of the age." Yet many a geologist accepts the findings of chemistry, not through his own provings, but at second-hand, by the analytic process of the chemist himself. The botanist may state the results of his wanderings through field and forest, and from his own consciousness of sincerity he is prepared to yield allegiance to the certified astronomer as to the wonders of the heavens. We think that the same deference should be given to the theological investigator which is accorded to the scientific. If it be contended that great differences have arisen among the former in the development of doctrine and criticism, we remain, as yet, unpersuaded that these differences have been greater than those among scientists in the development of science from the facts of nature. J. H.

ART. V.—THE TRANSFIGURATION: ITS DOCTRINAL AND PROPHETICAL VALUE.

"And after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it they fell," &c.—Matt. xviii. 1-13.

THE same fact is related in the other two synoptic gospels with almost equal fulness, and with slight variations not affecting the veracity of the occurrence. It is concisely hinted at in the fourth gospel without being expanded into narrative. Also it comes into view in the second epistle of one of the witnesses who attaches great importance to it as a voucher for the truth of the Christian system. All this commends it to our devout consideration as a fact entitled to be much thought of, and well calculated to confirm us in the faith. Questions crowd upon us concerning it. Why should our Lord appear in such splendour at that particular point of time? Why was he not ordinarily so manifested? Within the whole term of his continuance on earth, might there not have been a repeat, or an earlier display of this singular scene? We cannot learn that he wore the shining robes even on the day of his triumphal ascent. Amongst men he always showed in human aspects—this solitary instance excepted. The privilege of being present, even then, was confined to a trio of persons. And they were bound over to secrecy for a specified period. All this invests the affair with a uniqueness that awakens our wonder. After his resurrection, with which he equals this affair, as it was only proper to be published then, he still wears the dull robes of earth. Neither his face nor his clothes bore the least touch of celestial brightness. Although death was vanquished, the victor still wore the form of a servant. He was as ordinary in his aspect as the gardener that kept the enclosure where the sepulchre was. Hence, Mary's mistake. Two of his disciples covered several miles of turnpike in company with him, and conversed with him as a chance traveller, little interested in the passing events which agitated the Jewish mind. Thomas saw no sun-light streaming from his face, but knew him by the scars in his hands. His disciples, fishing on the sea of Tiberias, saw just a common man pacing the beach without any nimbus adorning his head. Not yet glorified, he wore his common clothes. After he went to the Father he assumed a

nobler style. He was seen again, after his ascension, by Stephen and Paul, in person, and by St. John, either in glorious vision or in real personality, but always in sun-like glory; and so he will come again at the last day.

The *place* and *time* connected with this grand event deserve brief notice. The *place* was a mountain, "a high mountain." Whether Tabor on the west of Jordan was the scene of this wonder, as was formerly held, or dewy Hermon on the east, and nearer its sources, as modern belief, for cogent reasons, more strongly inclines to, we presume not to decide. In some mountain solitude it was, away from the bustle and observation of the world. Divine manifestations may most reasonably be looked for in sequestered communion "apart." The market-place and the crowded thoroughfare, though a fair stage on which to exercise the virtues and exhibit the evidence of Christian character, are not so friendly to devotion, nor so favourable to special manifestation as the silent mountain solitude. Choice places mountains are, and rich in historic interest! They are remembered for what has transpired on them—Sinai for the giving of the law; Carmel for the decisive contest between Baal worship and the true-God worship; the mountain of Beatitudes for our Lord's incomparable sermon; Calvary for the crucifixion; Olivet for the ascension; and this, whether high Tabor or loftier Hermon, for the transfiguration.

As to the *time*, it was night: when darkness and silence hold united empire, and a weary world pauses to recruit its strength. It is not expressly affirmed in any of the narratives that it was at night. But the careful threading together of coincidences suggested by the third narrative warrants such a conclusion. Luke says that Jesus went up into a mountain *to pray*. We know that it was His custom to do so in the night season. The rule with Him was, the day for action, the night for devotion. The same writer says that Peter and his company "were heavy with sleep"; another indication, for "they that sleep, sleep in the night." He says they came down from the hill the next day, fairly implying that they had passed the night there, and were back to resume their labours by the time men were astir again. Furthermore, the absence of the sun would be a consideration in such a display. It would avoid the confusion that might arise from conflicting lights. If this had been a day scene there would have been a competition. There would have been four luminaries shining all at once—the sun and these other three brilliants. Although, certainly the sun might have paled his lustre and been "ashamed" to display his glory in the presence of his master. As it was, the darkness of night made a fair back-ground for the scene.

As to the time in another view, it was in quick succession and in close relation to a solemn disclosure Jesus had made. He told

them a thing, and this took place "six days after," either six days or eight, just as you take Matthew's exclusive, or Luke's inclusive mode of reckoning, or say, Matthew's exact, or Luke's rough statement. The one says "six days," the other says "*about* an eight days." The said number of days dates from a shocking prediction he had uttered, which could not fail to act painfully on their minds. He had told them plainly that now He must go to Jerusalem and endure a violent death. He had said also that some of them there standing should see Him coming in His kingdom before they saw death themselves. These statements were sure to operate both on their sympathy and their curiosity. After such declarations it was necessary to show them something very soon that would balance their feelings, and save their faith from staggering. This he did, at least for the most important men among them, who had the others in hand to lead. This leads us to bring under notice, next

The witnesses.—These were "Peter, James, and John his brother." Why no more than these? And if so few spectators could be admitted, why these three rather than some other three? To the first question, Why so few? we reply that our Lord was very reserved and cautious about open declarations as to who he was and what his claims were. He never paraded evidence nor sought display nor forced himself upon the world's acceptance. He would rather that people discovered him by the strong hints and proofs which he furnished in such abundance. It was his study to give due room for the exercise of faith, and the play of the moral faculties. He respected the law of moral trialship, and gratified the demands of sense in the way of evidence somewhat sparingly. As a general rule *men have to believe.* Faith is the great demand of probation. "We walk by faith, not by sight." Though there was a necessity for some to see that others might believe what they declared, the door of privilege could not be thrown wide enough to admit all. Therefore the spectatorship was reduced to the legal minimum. In the mouths of these three witnesses the matter is established. All Israel could not have been called to this great sight. Christ's inveterate enemies were neither entitled to be present, nor in a condition to profit if they had been invited. "The secret of the Lord is with them that fear him." Not even the whole of them are eligible to be in the cabinet. So from the college of the apostles a selection was made of a small committee.

Now we come to the question, Why these three? Because they were the fittest and worthiest. The Master knew the capabilities of all his pupils, and he promoted these to honours which they were able to bear and turn to the general benefit. They were the pick of the twelve; leading men they were, fit to lead others who were leaders. Among the three, one stood in advance of

the other two. The two were knit by the natural tie of brotherhood, "James and John his brother." They were both clever young men. Their ambitious mother had a correct estimate of their capacity when she asked Jesus to promote them. Although he discouraged her, He accepted them. Then Peter was tied to them both, or they were bound to him by commercial partnership. The third evangelist lets us into this slip of information; Luke v. 10, "And so was also James and John, the sons of Zebedee, which were partners with Simon." Here was a three-fold cord twisted together by kinship and business, and their master's special appointment. Accordingly, we frequently find them in group. At the raising of Jairus's daughter, it was their privilege to be admitted when others were excluded. "And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and mother of the maiden." Luke viii. 51. There was the same preference in the garden agony. The main body of the apostles kept watch at the entrance of the garden. The three confidentials were led on to a deeper recess. "And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy." Matt. xxvi. 37. This was in painful contrast to the night scene they had witnessed but a week before. We may trace their union still further. St. Paul, knowing their special fellowship and pre-eminence, names them in group in one of his epistles, somewhat sternly and guardedly, as the occasion required. "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship." Gal. ii. 9. These tracings confirm us in our conviction that these three men, courageous Peter, loving John, and prudent counsellor James, were, indeed, "pillars," and were chosen witnesses of the transfiguration on account of their superior worth. There is no avoiding official brotherhoods, however much inferior persons may regard them as *cliques*, and envy their advancement. We come now to

The Supernatural Splendour.—"And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light." We call this supernatural. From our point of view it is so, as it was also to the favoured three. They had never seen the like before. To Jesus himself it was nothing new or extraordinary. It was simply a temporary resumption of the old glory which he had lived in ages before. It was a glance back towards his original. Before there was a star to adorn the firmament, or a sun to flood the hemisphere, he dwelt in light, and was the Lord of glory. Up to the time of his incarnation he had always been quite as bright as he was now in the Mount. Transfigured? Yes, he was transfigured. But let us not wrong him in our thoughts, nor think him less than what he now appeared.

He was transfigured in the Mount, but he was more transfigured in the manger. The real metamorphosis was the Child of Bethlehem, the Man of Nazareth. That was a put-on, a disguise, that obscured and barred in the eternal light. He "took upon him the form of a servant." Now the Godhood looks through the manhood. The glory fills the temple, beams in his face, and brightens his dull robes. Now, had the three witnesses had wings like angels they would have been useful to veil their faces with. Failing these, there was nothing for it but to shade their eyes with their hands, or gather up the laps of their mantles as a screen. Truly, this was the Son of God. No mere man ever appeared robed in such brightness. There is a story about Moses, to be sure, and no myth either, but solid truth, how the skin of his face glistened by keeping company with God so long in the Mount, and he was obliged to accommodate his friends by wearing a veil for awhile. But it was no match for this. The sheen was only on Moses' face, not over his whole person; and it was but a reflection, not native to him, or a proper personal belonging. The glory on Christ enwrapped his whole person, and came from within him. In a word, it was native and original, he "being the brightness of his (Father's) glory, and the express image of his person." Heb. i. 3.

Two lesser lights appear in company with Christ, namely, Moses and Elias. These also were luminous. Another recorder says, they "appeared in glory." These two were amongst the worthiest of ancient worthies. In their day they stood in a foremost position, the one being the giver of the law, the other its restorer when it was all but extinct; the one being the representative of the law, the other standing at the head of the prophets; and both being subordinate to him who is the sum and substance of law and prophecy. Like him they headed important movements. Like him they were miraculously sustained for forty successive days. They held office in relation to him, and came now to give up to him.

Important doctrine hinges on their appearance. Therefore we must look closely to the record to ascertain their condition. Their disappearance from the world was marked by a notable difference. But let us take them in order, Moses first. How did he come to the Mount—in the body, or out of the body? Some think in the body, and have recourse to a gratuitous supposition to support their opinion. If we keep close to things revealed, and to the records handed on to us, we can scarcely arrive at this conclusion. Moses' body had a secret burial, either by God's angels, or by God himself, no one knows where exactly. It was in the land of Moab, in a valley over against Beth-peor. But whether at the head of the valley or at the foot, or at some intermediate point, is all unknown. Possibly, his bones lie there to this day, dissolved

and pulverized. Theorists have made bold with the case, and say that he had a resurrection, either shortly after his funeral, or just prior to his appearance on the Mount. But is this likely? If it were so, would not Moses, in that case, forestal his Master in the honour of being "the first-fruits of them that slept?" If we say, that he came not in the body, we will have to say that he borrowed some outward covering for the time being that he might confront the eyes of the witnessing disciples. Or, we may say, that we do not know how it was done, and set it down amongst the many things of which we are ignorant. That he was there, his real self, we make no doubt. Here is our instruction. The dead are alive, are conscious, are cognizant of what is transpiring in the world and the Church, and take interest in our affairs. Although their bodies are detained in graves, or vaults, the conscious soul survives.

About Elijah we can speak more freely. He appeared in the body, for he never did put off his tabernacle. In our apostle's language, he was "clothed upon," without being "unclothed." In him "mortality" was "swallowed up of life." He escaped the pain and shame of dying. Some quaint old author says, "he leapt the ditch into which all other men fall." We know he went gloriously, possibly at lightning speed, for chariots of fire, drawn by horses to match, flew up with him to the gates of heaven, and there delivered their charge. So he appeared on the Mount body and soul both, and likely both glorified. He represents a class that will never die. Those believers who shall live when the last trumpet sounds will never be stripped of their mortal covering. Paul's mystery will then be fully realized. It has already been initiated by one specimen. The rest have to wait their time. We hope they will be a large company. They will be clothed upon. It is not of the dead but of the living that Paul says, "This corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 53. Any privilege there may be in it will be confined to the occasion, and not extended beyond, for the dead also will be raised incorruptible. Moses, and all whose dust sleeps as his does, will be as glorious as Elijah and the smaller company of whom he is a forecast. We must take note of—

The subject of discourse.—There was interchange. But it was confined to the Master and the two visitants. The disciples had no share in it. Moses and Elias *appeared* unto *them* "*talking with him.*" They saw the men, but took no part in the conversation. We are not sure that they heard much of it, if anything, for Luke says, "they were heavy with sleep." But, though they lost the benefit of the discourse, they were at no disadvantage about the splendid sight. "When they were awake, they saw his glory and the two men that stood with him." It was no dream, but a wide-awake, actual view of glorified persons. The

dialogue is not reported at length to gratify or instruct us. We are left with a bare statement of the theme, namely, "his decease (or exodus), which he should accomplish at Jerusalem." That was the absorbing topic of the hour. It was close impending. No other subject could possibly have occupied that interview. The coming death had been the burden of prophecy and the secret underlying the sacrifices. The goal of accomplishment was in sight. Any other theme would have been an impertinent intrusion. Now that his suffering is finished, the interest of it remains what it ever was. It will be the burden of preaching till time shall end. Nor will it lose its charm even then. It will be celebrated in the songs of heaven far into the ceaseless ages beyond. And why did they speak with him of this? Not to inform him! for he had told his apostles that it was near; so he had it in mind. They came to sympathise with him.

Peter's proposal requires a brief consideration, ver. 4, "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias." Though this is called an *answer* we need not puzzle ourselves to ascertain its bearing. In other instances men's utterances are called answers when there is no link connecting them with anything foregoing. This officious speech was really no reply to anything that had been said. Being the spokesman, he felt he must say something. In a happy bewilderment he allowed his tongue to outrun his wits. So the recorders have it, "he wist not what to say," (Mark), "not knowing what he said." He said what was true, but made an impracticable and improper suggestion. It was good for him and his companions to be there temporarily. To have prolonged their stay would have been bad both for them and for the world. A brief glance into heaven, on the mount of holy rapture, now and then, is good. To live there always, instead of wrestling, lower down, with the stubborn demons that afflict our fellow men, would not be good. Jesus had to go to Mount Calvary, as well as to the place of transfiguration. Preserve us from religious selfishness! Your rapture-fed Christians that cannot cast a devil out, nor stoop to visit the abodes of affliction and poverty, how little is the world indebted to them!

The third evangelist links this proposal to the other part of the narrative more naturally than the first two do. As he puts it, the tent-building was suggested by their honoured visitors preparing to retire. Luke ix. 33, in our translation reads, "And it came to pass as they departed from him, Peter said," &c. John Wesley's Testament expresses it a shade more exactly, "And just as they were parting from him Peter said to Jesus," &c., as if he wanted the Master to detain them. Was he so simple as to think that they would *be willing* to take to tent life when they had mansions higher up?

Now that Peter has put off his own tabernacle, would he be willing to vacate "the excellent glory" to live again in an earthly hut? True, it is, he knew not what he said. We include one verse more and notice—

The voice proceeding from the cloud.—"While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." This dark, bright cloud, dark in its fringe, and fearfully clear in the centre, "the glory" being "in the midst," careful readers of Scripture will recognize as the ancient glory-cloud or Shekinah, whence responses and divine utterances were given on solemn occasions. It was the symbol of the divine presence, the speaking place of the Almighty. It has a remarkable history in the Old Testament, which it is beside our purpose to trace. This cloud cast a deep shadow over the disciples as it hovered above them and enclosed the two visitors, hiding them from the disciples' sight.

The voice was clearly the Father's which had been heard in previous ages, and the same that spoke at Christ's baptism and owned him as his Son. The acknowledgment of his high relationship is accompanied here with a command that was not spoken at his baptism. Everything in its time. The plan unfolds by degrees. The voice utters two things of great importance. The first is that Jesus was the Son of God—an important article in the Christian creed. It is what Satan disputed and asked proof of in the wilderness temptation. It is what the Jews attempted to stone him for affirming. It is what he set his steady seal to, when put upon oath by the high priest at his trial. Without wincing or wavering he declared himself the Son of the Blessed, the Son of God. If we hold him to be less than this, we are unworthy of Christian baptism. The confession of this admitted the dark-skinned eunuch over the threshold into the Christian Church. "He answered and said, I believe that Jesus Christ is the Son of God." Acts viii. 37. The confession of this on the part of Peter drew from Jesus that high commendation, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. xvi. 17. If we falter at this point we refuse the corner-stone. Firm on this, we please the Father and secure his favour.

The second utterance of the voice, "Hear ye him," is a command of co-ordinate importance with the declaration, "This is my beloved Son." It binds us to accept his teachings as final and conclusive. It is very significant that the voice said nothing about Moses and Elijah. They were honourable and noble men, on whom much praise might have been bestowed. We can imagine the voice saying, "These are my servants. This is Elijah, the hero of Carmel,

who stood up single-handed in contest with a nation of idolators. This is Moses, into whose hands I delivered the stony tables on Sinai, and who was faithful in all my house!" No! Nothing about them! "This is my beloved Son, in whom I am well pleased; hear ye him." Moses and Elijah have nothing more to say to you. The law and the prophets are at an end. Now the Son has come, he will rule the house.

Though we have not formulated the doctrinal and prophetical bearings of this grand passage, observant readers will detect them interwoven with the body of our remarks. We close by saying that this glorious episode in Christ's life is a standing prophecy of our prospective condition in another life. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 4. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Philipp. iii. 20, 21.

T. G.

Art. VI.—THE STATE OF DISEMBODIED SOULS.

A paper read before the Leeds District Primitive Methodist Ministers' Association, April 10th, 1874.

IT has ever been the habit of serious and thoughtful minds to look wistfully into the vast, unexplored regions of being, on the other side of death. Men have been impelled to this in the attempt to penetrate the mystery and ulterior meaning of human life. Their faith in the All-wise Supreme has ever led them to seek in the future some explanatory counterpart of the present; for it has always seemed that the present system of things must be only the preliminary part of a vast, far-reaching, and comprehensive economy. Thus, in the absence of Revelation, men came to regard the life of man here, as the starting point, and disciplinary stage of an interminable course of conscious and intelligent existence. It seemed a grave impeachment of creative wisdom to think of the stupendous and magnificent frame of the world as brought into being to serve only as the theatre of human wrong-doing, struggle, sorrow, and suffering during a brief term of ages, and nothing more. Above all did it appear improbable that the latent capabilities of the human intellect and heart, and the glory of developed human genius should perish with the close of man's earthly existence—that the grave should hold in everlasting bondage the moral energy, fruitfulness, and exhaustless power of so many whom God had gifted with noble and serviceable *endowments.*

Painfully indistinct, uncertain, and unreliable, it is true, were the thoughts of the ancient classic heathen on this subject—more the fancies of poetry than the sober and influential convictions of reason; yet the unquestioned fact, that among all civilized nations some idea of this kind has found acceptance, and become more or less the prevalent belief, we regard as a true, and trustworthy indication of man's immortal nature. Universal impression of this sort is wholly inexplicable, except on the ground of its truth. Although, however, Christianity, finally and authoritatively, sets this question at rest, as to the fact of another state of being, yet the Scriptures are remarkably sparing in the information they afford as to its aspect and character. There may be some substantial reason for this reserve founded in man's nature, and perhaps in his present and eternal well-being. It might have permanently endangered the issues of his probation had he been allowed to see deeper into futurity. It may be that the high moral ends of God's present government are best secured by such silence. At least, one cannot help remarking that if this matter had been left to rational speculation, instead of being confined, as it is, to the divinely circumscribed limits of Revelation, the result might have been disastrous. Philosophy is curious, irreverent, self-confident, assertive; religion is patient, expectant, practical. Philosophy has no limit to its eager quest after truth; religion devoutly pauses where God is silent. When the men of Christ's time put to him the curious question, "Are there few that be saved," he refused to cater for such trifling inquisitiveness, and turned their reluctant attention to the practical side of the question: "Strive to enter in at the strait gate," said he, "for many, I say, unto you, will seek to enter in, and shall not be able." And this rebukeful attitude of the Scriptures towards the impertinence and intrusiveness of the curious is one of their distinguishing features.

Having made these preliminary observations, we proceed to investigate the subject of this paper. And here, on the threshold of it, our enquiry must be: What is the Scripture doctrine on the state of human souls immediately after death, and thenceforward to the resurrection? It is the doctrine of the Word of God, that the soul survives the dissolution of the body; either by virtue of its own immortality, or by the sustaining power of God. As, therefore, the grave is the final resting-place of the body, there must also be some place of lodgement for the separated spirit. The Greek poets sung of the realm of shades, which was supposed to include in its mystic domains the pleasant and balmy Elysian fields, where the good and deserving found a congenial home, and the gloomy and ghastly Tartarus, where the bad found a bitter and wretched exile. The Latins, too, had their Infernus, corresponding to the Hades of the Greeks. And, although in the Old Testament

Scriptures the doctrine of another life is by no means prominently and explicitly taught, yet death, in the minds of the ancient Hebrews, seems to have been connected with an unseen state of being; and there is certainly only the slenderest support for the opinion held by some eminent Biblical critics, that they regarded death as the termination of sentient and intelligent existence.

The word in the Hebrew Scriptures most generally used to designate the place of the departed, is *sheol*, which comes from a Hebrew root signifying to make hollow: hence it is applied to the vast under-world, or hidden deep supposed to be situated in the centre of the earth. This word occurs 65 times in the Hebrew text; in 61 of them it is translated in the Septuagint by the word *hades;* in two by *thanatos* (ii. Sam. xxii. 6; Prov. xxiii. 14); in two other cases (Job xxiv. 9, and Ezek. xxxii. 12), it is omitted from the common text.

The Vulgate translates the word 48 times by *infernus;* 17 by *inferus*. In the English version the word is rendered 31 times by *grave;* 31 by *hell;* and 3 by *pit*. In the translation of this word the English version is pronounced faulty by many respectable Biblical critics. In the first place, it is unfortunately rendered *hell;* for although, in its pure and primitive Saxon signification, *hell* truly and fully represents the meaning of *sheol*, and its Greek equivalent, *hades*, the modern associations that have clustered around it render it greatly liable to mislead. We think of *hell* as exclusively the habitation of the damned; this is the current and common meaning of the word throughout Christendom. *Sheol*, however, among the Hebrews; *hades* among the Greeks; *infernus* among the Latins, included the abodes of both blest and damned; and scholars say that the Hebrew word, in each of the 31 places where it is rendered *hell*, in our version, properly signifies the state and condition of disembodied spirits, or, the place of the "congregation of the dead."

In the New Testament, equally with the Old, we meet with confusion on this matter, arising from the improper translation of the original words. The word *hell* occurs 23 times there; in 12 of them only does it stand for *gehenna;* that is, *hell* proper; in the other 11 it stands for *hades*—the invisible world, or place of separate spirits. With respect to the 31 places in the Old Testament in which *Sheol* is rendered by the word *grave*, it is also to be observed that the English word does not express the full sense of the Hebrew. Jacob said: "I will go down into the grave (*sheol*) to my son mourning." It is quite evident that here the sorrowing patriarch had something in his mind deeper than the grave; for there he could not expect to find his son, whom he supposed to have been devoured by wild beasts. The author of the article "Hell," in Kitto's Biblical Cyclopædia, to whom we are indebted

for much of our information on this particular point, affirms, that no ancient version translates *sheol* by *grave;* and he traces the version of "sepulchre" and "grave" to the later Targums (Pseudo-Jonathan, and Jerusalem Targums), and to the rabbinical doctors of the middle ages, who, he says, translated *sheol* "house of burial," as in Gen. xxxvii. 35, quoted above, and Gen. xlii. 38; xliv. 29, 31; Job vii. 9; Eccles. ix. 10.

A cursory glance at some of the principal passages in which this subject is referred to will serve to give us some idea of the belief of the ancient Jewish Church on the point. It is an inscrutable profound, "a new thing," before unknown to men, into which the wicked Korah and his rebellious company go down alive (Num. xvi. 30); it includes the place of retribution; "For a fire is kindled in mine anger, and shall burn to the lowest hell, (sheol) Deut. xxxii. 22: it is as deep as the visible heavens are high; it is longer than the earth and broader than the sea (Job xi. 8; Psa. cxxxix. 8; Amos ix. 2-3); it has gates (Isa. xxxviii. 10; Job xxviii. 17); and bars (Job xvii. 16); it is the realm of the dead, and in its hidden depths are the guests of the strange woman (Prov. ix. 18); it is the receptacle of separated souls (Psa. lxxxvi. 13; lxxxix. 48; Prov. xxiii. 14; Ezek. xxxi. 17; and xxxii. 21); it is a voracious and insatiable monster, devouring the multitude and putting an end to the glory, pomp and joy of men (Isa. v. 14); it is a place of silence (Psa. cxv. 17); the land of oblivion (Psa. lxxxviii. 12, and vi. 5); a state of inactivity and torpor (Eccles. ix. 10); the shadow of death. (Job xxviii. 17.)

Now, scarcely by any rule of sober interpretation can these passages be made to refer to the grave only. Add to this the fact that *keber*, the Hebrew word for grave, is never rendered in the Septuagint *hades*, but always *taphos*, or *memna*. *Taphos* is the word used when the repository of the dead body is spoken of; *hades*, on the other hand, is applied to the home of the soul after death. From all this it plainly appears that the Jews did not confound the grave with the unseen state, and look on death as the total extinction of being, as some have ventured to affirm. There is no doubt that they were much in the dark, as to the state of the soul in the immediate future, and that they entertained many crude and curious fancies respecting it. Nor is it to be wondered at. Theirs was the faintest twilight of religious knowledge, compared with the meridian splendour of our privileged day. The fuller revelation of life and immortality was reserved for a later and happier time; yet even they were aware that—

> "'Twas not the whole of life to live,
> Nor all of death to die."

In the ages approaching nearer to the time of Christ, Jewish opinion on this matter became very much modified, and in some

respects widely differed from that of the ancient Hebrews. Contact with the Greeks under the Macedonian empire, and afterwards with the Romans, had much to do in promoting this change. The Old Testament notion of *hades*, as a place of stillness, darkness, and oblivion, was abandoned for the popular Pagan view, in which it was regarded as a sentient state—the abode of suffering and misery in the case of the bad, but of enjoyment in the case of the good. The Jews, however, did not imbibe heathen ideas on the subject recklessly, or indiscriminately, they adopted nothing which their law did not leave them at liberty to receive. They rejected the heathen fables, and were sparing and scrupulous in the use of heathen phraseology, substituting for it, in many cases, terms more in harmony with the genius of their own theology. The Greek word, *hades*, they found well fitted to express the meaning of the Hebrew *sheol;* but instead of the term *Elysium*, which the Greeks applied to the region of good spirits, they used the Persian word *Paradise*, which originally meant a royal park, or garden. This word is used in the Septuagint to represent the Garden of Eden, or any other lovely and pleasant region; as for instance, the lower valley of the Jordan, in its ancient fertility and beauty. They also used the phrase, "Abraham's bosom," to designate the place of intermediate felicity; to recline on the bosom of the patriarch at the celestial feast being thought the highest bliss and honour the disembodied spirit could enjoy. In setting forth the unhappy situation of the wicked, they did not scruple to use the word *tartarus*. It is used thus in one instance in the New Testament. The apostle Peter, speaking of apostate angels, says, "God cast them down to hell (*tartarus*); and delivered them into chains of darkness, to be reserved unto judgment." If, then, we pass by minor shades of opinion, and leave out of the account the curious, wild, and whimsical fancies of the Rabbis, we may, with tolerable accuracy, state the general Jewish idea of the state immediately after death to have been that of a vast unseen world, divided into two departments; the one a place of utter darkness, retribution, and misery—the prison of the unreclaimed, the lawless, and the impenitent; the other a place of light and happiness, where tired men find rest from their pious toils, struggles and sorrows; but these places were not the depth of human misery on the one hand, nor the height of human blessedness on the other. And this, thus broadly stated, appears to have been the current belief when our Lord began his public ministry. And this is the view which is uniformly presented by the New Testament. Christ and his apostles echoed the broad, popular belief on this question. But, instead of treating it as a cold, curious, unimportant inquiry, they pressed it home as a solemn and impressive truth; they made men feel how closely the intermediate state

borders on the present; how nigh the world of spirits is to this; and how short the step between them. Lazarus dies, and is tranquilly borne, by a heavenly convoy, to the bosom of Abraham. The rich man also dies, and is buried, and in *hades* he lift up his eyes, being in torments. Thus, in simple, homely channels of thought, familiar to the minds of the people, did the Lord bring home to men the grand realities of eternity.

As, however, we do not expect our views on this subject to meet with the unquestioning acceptance of all, it may be well to pause here, and fortify our position before venturing further. We are not unaware that a somewhat forcible objection against this statement of the case may be urged with apparent support from Scripture. By some it is held that no intermediate state exists—that departed souls pass directly to their final destiny—to the highest heaven or to the nethermost hell. Jesus said to the thief, "This day shalt thou be with me in Paradise." The Apostle Paul told the Corinthians that to be absent from the body was to be present with the Lord.

To all this we reply, 1st, That the word *Paradise*, as used by the Saviour in his promise to the thief on the cross, does not of necessity point to the state of highest blessedness in this instance, even if it can be proved to do so in the only other two cases where the word is mentioned in the New Testament. The word both in Scripture and rabbinical literature has three distinct meanings. It is used (1), to express the Eden of innocence; (2), the hades of departed saints; (3), the glorious final rest of heaven. Now, if it be granted that in Cor. xii. 4, and Rev. ii. 7, it refers to the supernal Paradise (and on that point eminent authorities are far from being unanimous), still it does not seem clear how it can do so in this case. It is remarkable, and very significant, that Christ never used this word to set forth God's immediate presence in his regular teaching; but always spoke of that highest state as the "Father's House," or the Father's presence. It is probable that he intended the word here to convey the Jewish idea of the blessed part of *hades*; and Rev. i. 18 supports this view: "I am he that liveth, and was dead; and behold I am alive for ever more. Amen. And have the keys of hell (*hades*), and of death." The exalted Saviour is here represented to have absolute authority over death and hades; that is, his Mediatorial Sovereignty extends over the worlds visible and invisible: he summons men to leave this world, and fixes their destiny in the next. Now, the dying felon, possessing some notion of the invisible dominion of the Redeemer, asks to be remembered, and the Lord, adapting his answer to the capacity of the supplicant, says, "This day shalt thou be with me in *Paradise*," and, as *Paradise*, according to Jewish theology, meant, in most cases, the blessed department of

hades, we must regard these words as a promise that the forgiven outlaw should occupy the blessed realms of the invisible intermediate state till the resurrection.

2. As to those passages which seem to convey the idea that departed saints pass after death into the immediate presence of God, it is to be remarked, that the ransomed soul may be truly said to be present with the Lord in a much more exalted sense than while in the body, and yet not enjoy the highest manifestation of the Divine presence. We know that in reality God is equally present in every place, yet we speak of him as being present in a peculiar sense in certain places and at certain times; as for instance, in that place and at that time, when the believing spirit feels—

> "The speechless awe that dares not move,
> And all the silent heaven of love."

The difference lies in greater or less intensity of realisation. If we ask the question, where is heaven?—the locality on which Christian hope and interest are centered, and where is realised the fulness and the triumph of human joy?—the true answer must be, precisely that place wherever it may be in which the soul realises its profoundest feeling of God; its broadest, clearest, most elevated view of the Divine character, and its perfect deliverance from all moral evil. We don't wish to deny that there is a supremely blessed locality somewhere—an objective heaven; what we wish to say is, that the supreme blessedness of redeemed souls depends more on their subjective moral condition, than on their local state and surroundings. The human mind "can make a hell of heaven, a heaven of hell." Christianity teaches men to find the fountain of their purest and deepest felicity within themselves; in the faith, love, purity, and perfect freedom of the soul: it is a spurious, enfeebling, condemned pleasure men gain solely from without.

Now, if the things we have mentioned are essential elements of man's completed bliss, it is plain that such bliss cannot be secured until the re-union of soul and body at the resurrection; for, till then, the apostle tells us our victory is incomplete; the body is retained in death; the ravages of the spoiler remain unrepaired; verily, "This corruptible must put on incorruption; this mortal, immortality," before can be brought to pass the saying that is written, "death is swallowed up in victory." If, then, our complete restoration and the consummation of our joy come after the resurrection, the condition of the soul in the interval between death and the final judgment must be in some sense inferior to the post-resurrection state.

3. For reasons we shall afterwards give, we think it would be more than the frail spirit of man could bear to plunge at once from this hazy scene into the excessive brightness of uncreated light; to pass from the midst of sinful men into the im-

mediate presence of the Holy God. To such a vast and sudden transition, from one state of being to another so widely different, neither science, history, nor experience furnishes a parallel. All transitions that we know of, whether natural or moral, are made by successive stages of development—orderly, regular and gradual.

4. The sentence of final judgment would be anticipated, and rewards and punishments forestalled, if souls, immediately after death, inherited perfect blessedness, and consummate misery. We are quite aware that this objection may be thought to lie equally against the view contended for in this paper. It may be asked, does not the partial happiness or misery of separate souls anticipate the decision of the last tribunal, and forestall the final penalty? We answer, no; unless such happiness or misery be the direct bestowment, or infliction of God, which there is no reason to suppose it is. The soul's condition in the near future may be the result of the unswerving operation of existing moral law, independent of any *direct* judicial act on the part of God, although the latter will, no doubt, be a main element of the post-judgment penalty. Wicked men are miserable now; they have a fountain of bitterness within them, fed by their ever-deepening guilt. Add to this consciousness of unremoved guilt the sense of utter despair which death brings, and it is easy to conceive of Milton's words conveying a sober and unembellished truth—a truth, too, realised in a large degree by the soul before that deeper hell is entered which those words were intended to represent:—

> "Me, miserable; which way shall I fly?
> Infinite wrath, and infinite despair,
> Which way I fly is hell; myself am hell."

And, then, may there not be such a thing as moral gravitation, by which the soul, on leaving the body, will tend by a principle of elective affinity towards its moral kindred; the good, like Peter and John, when "let go," going to their "own company"; the bad, like the traitor, Judas, going also to their own place? Men associate themselves here according to moral affinities; and in a general way the company a man keeps is reckoned a true indication of his character.

But we may even admit that the state of the soul in the immediate future is fixed by the sovereign act of God, without impairing the strength of our argument. God may appoint men that lot which is most in harmony with their moral condition, without inflicting positive chastisement; but the mere disposal of the soul's destiny, for the while, cannot be regarded as an anticipation of the final and irrevocable decision of the judgment day, no more than the holding of the criminal in durance till the

assizes can be considered an anticipation of the sentence of the judge, or the forestalment of penalty.

There are, no doubt, reasons founded in the eternal principles of God's moral government why men, previous to their final acquittal, or condemnation, should all stand, not singly and privately, but collectively and publicly before the judgment seat of Christ. The honour of God's holy name and sovereign rule have been at stake in the long standing strife with evil and its author, and he will have one grand public vindication of his glorious character which will overwhelm his adversaries with everlasting shame and contempt.

5. The parable of the rich man and Lazarus, if narrowly examined, will be found to contain nothing against this view. There is nothing in this parable to support the notion that one was in Gehenna—the hell of the New Testament—and the other in the highest heaven. Some have thought that it was the Lord's object in that most impressive discourse to pourtray the whole torment of hell, and the perfect bliss of heaven. We confess that we find, in the discourse itself, small warrant for the opinion. The rich man was in misery, in great misery, but not such misery as is associated with the idea of hell in other parts of Scripture. We must be on our guard, it is true, against a strictly literal interpretation of this parable; but it does seem to us that the collectedness of mind, which the rich man displays in the dialogue with Abraham, is hardly compatible with that intense agony of mind which we must suppose afflicts men in the hell of the "second death." On the other hand, the word "comforted," as applied to the condition of Lazarus, even though we regard it as antithetical to tormented, is far too tame to express the idea of consummate felicity; nor is the heavenly state, anywhere else in the Scriptures, described so tamely, so far as we know.

As to the *characteristic* of the intermediate condition, we think little need be said. That it is a state of activity and consciousness, and not of torpor and oblivion, no one will deny who has devoted an hour to the careful and unprejudiced examination of the Scriptures on the subject. Dives was tormented; Lazarus was comforted. Paul, caught up into Paradise, could not tell whether he was in the body or not; but he was certainly in a state of perfect consciousness and mental activity; for he heard unspeakable words, and received many revelations. He speaks of the condition of the blessed dead as being vastly superior to the present—as "being with Christ, which is far better."

With regard to those passages which speak of death as a sleep, it is to be remarked that they are metaphorical; the body, at death, exhibiting a strong resemblance to the prostrated frame with its suspended faculties and senses during sound sleep. Perhaps, too, such

metaphors allude to another striking point of analogy between the dead body and the sleeping body; as when both awake, the one from the long slumber of ages in the dust of the earth, the other from the temporary suspension of its consciousness and active powers. Indeed, it seems to us quite inconceivable that the state of being immediately succeeding the present should be anything other than one in which the active principles of human nature will be brought into play even more than they are now. Intellect will ripen and brighten; susceptibility of refined and noble pleasure will become intenser; affection will strengthen; holy habits and attachments will mature in the case of the redeemed, and a corresponding ratio of progress in an opposite direction, will be realized in the case of the damned.

We may fitly close this paper with a suggestion or two as to the probable *purpose* of such interval of disembodiment. We utterly discard the unscriptural popish figment of purgatory, and the superstitious notions that have gathered around it in the course of ages. The termination of man's sojourn here we believe to be the end of his probation and the determination of his eternal doom. "If the tree fall toward the south, or toward the north, in the place where the tree falleth there it shall be." Eccles. xi. 3. "It is appointed unto men once to die, but after this the judgment." Heb. ix. 27. But while we believe that with the end of man's earthly life comes, on the one hand, the final sunset of his hope, if he die unforgiven; and on the other, confirmed holiness and eternal happiness, and security, if he die in Christ, we are at the same time led to conclude that God must have some important purpose to subserve in the appointment of a separate state. What that purpose is, must, of course, be very much a matter of conjecture, since nothing is revealed. Still, it is difficult to repress a pardonable, if not useful, curiosity.

There seems, for instance, to be a striking adaptability in the next stage of existence to develop the latent, moral, and intellectual energies of the disembodied soul. Those energies are now repressed and crippled by the physical machinery. There is often a spirit of fire in a frail body of clay. We hardly need refer to holy and venerable men in Old Testament ages; to such men as the apostles Paul and John, and their zealous and holy contemporaries in the Church's early days; and in later times to such men as Whitfield, the Wesleys, Fletcher, John Smith, Clowes, and a veritable multitude of others, as exemplifying this fact.

The action of the mind, for instance, is clogged and encumbered in the body. A man may be stimulated by the spirit of intelligent piety to survey the glowing midnight heavens which his Maker's power, skill, and goodness have peopled with countless worlds. Indeed, such interest in the creation seems enjoined, as an impor-

tant part of contemplative religion:—"The heavens declare the glory of God and the firmament showeth his handiwork;" "The works of the Lord are great, sought out of all them that have pleasure therein;" "I will triumph in the works of thy hands." But how tardy, encumbered, expensive, and partial such survey must be under present conditions. He cannot leave this small corner of God's universe to visit the stellar systems one by one; he must make his science do instead of wings. But then there are thousands of good Christians who know next to nothing of the simplest elements of science. Even a Newton, at whose achievements the world has never ceased to wonder, only stood on the threshold of the great temple of scientific knowledge; and he indulged in no extravagant humility when he said, "I have been like a little child, picking up a few pebbles on the shores of the Great Sea of truth." With what deep and inconceivable ignorance of God's works, then, must the most knowing enter the Eternal World! and how unfit, comparatively speaking, to engage in its highest pursuits. We think it not at all improbable, therefore, that the soul, severed from the body, may be engaged in acquiring a fuller and a wider knowledge of the wonders of Creation, and a consequently larger view of the natural glory of the Creator; thus, in the case of the blessed, preparing them for that final disclosure of the Eternal Majesty before whose ineffable splendour "the moon shineth not," and the sun's glowing fire fades and dies; and, in the case of the wicked, overwhelming them with the conviction of their folly and guilt in thinking the Highest "altogether such an one as themselves."

And then the moral faculties will have enlarged opportunity to unfold and develop in the unseen state. The rudimentary elements of human nature—as sense, appetite, passion, reason, imagination, and memory, are subservient to an ulterior purpose. They exist for an end superior to themselves, viz.—the development and culture of the moral sense and affections. That alone in man, which death leaves untouched and unchangeable, is moral character; in that lies the quality and worth of the man. It is that which decides his ultimate fate. Now the moral principles of the soul will have wider scope and freer exercise in the other world than they can have in the present. The spirits, both of good and bad, will be stripped of every material encumbrance; will be severed from the influences of carnal passion; from the solicitations of sense and the seductions of imagination; and will be open to moral influences alone. On one side of it this thought is terrible. The soul of the sinful in time is shielded from the full power of evil; the degenerating force of sin is weakened by men's surroundings. Where is there a man so completely shut up to infernal influence and control that no religious agency or influence

ever reaches him, through some channel or another? In the other world, however, the lost soul is exposed to the full tide of corrupt motives and impulses which ceaselessly roll on it, and carry it farther and farther from God, from hope, and from heaven. On another side of it, this thought is a truly blessed one. We have already expressed our belief that in the intermediate state there will still be some reserve in the divine manifestation to happy souls. Indeed, the continuance of the mediatorial office of Christ seems to point plainly to the fact that God is approached, in the place of separate souls, through the exalted Redeemer. Whatever that reserve, or partial concealment, on the part of God may be, however, there is no doubt that the manifestation of his presence and glory to the disembodied and ransomed soul far exceeds the highest and brightest ever experienced here. We all know how difficult it is to form a just and worthy spiritual conception of God. Who has not striven in devotion to catch some glimpse of Him "who dwelleth in light which no man can approach unto," sufficiently large, and high, and holy, to afford satisfaction and rest to the soul? We worship God with our minds filled with conceptions of his natural attributes—with ideas of his Immensity, Eternity, Omniscience, and Almightiness. Views of his moral nature, elevated thoughts of his great love, holiness, tenderness, faithfulness, and justice come slowly, and are retained with difficulty. Like shy birds, the slightest mental diversion drives them away. In the world to come redeemed men see the invisible God so as to have no doubt of his presence. The consciousness of his nearness absorbs them. They see him in the beauty of holiness, and are powerfully drawn by the attractive vision into the luminous and blessed circle of perpetual worship, as Moses was drawn aside to see the heavenly wonder in the desert. They serve him day and night in his temple; they stand in the bright pavilion of Jehovah; they "abide under the shadow of the Almighty." The moral susceptibilities and active powers are thus made to unfold and blossom into fruitfulness and beauty under the mild and genial, yet powerful, influence of an ever-present God. And thus while the body lies in the dust of the earth, awaiting the resurrection of the just, the soul is developing in moral energy, strength, and purity for its final reunion with the glorified body. H. HEWITT.

ART. VII.—AN ESSAY ON THE PASTORAL OFFICE, AS DESCRIBED IN THE NEW TESTAMENT, AND EXERCISED AMONG THE PRIMITIVE METHODISTS.

BY REV. W. DENT.

THERE were a large number of officers in the Apostolic Churches—apostles, prophets, evangelists, bishops, pastors, teachers, elders, ministers, deacons, etc. Some of these names obviously refer to the same office, and will be used interchangeably in this essay. The word bishop means one who has been appointed to oversee, and take care of the Lord's flock. And this was just the work of the elders, or presbyters. In proof of this it will be sufficient to cite two passages: To the elders of the church at Ephesus, Paul said, "Take heed, therefore, unto yourselves, and unto the flock, over the which the Holy Ghost hath made you overseers, *i.e.* bishops, to feed the Church of God." Acts xx. 28. The other passage is in 1 Pet. v. 1: "The elders which are among you, I exhort, who am also an elder, feed the flock of God, taking the oversight thereof, not by constraint, but willingly." Observe, Peter does not speak of himself as a pope, or universal bishop, but as an elder in common with those whom he addresses.

Arguments for an ecclesiastical hierarchy must be very scant, when our Lord's words to Peter, "Feed my sheep," are made use of for this purpose. There is not a single passage of Scripture that gives the least countenance to such an application of the word sheep. Elders, presbyters, etc., are bishops, pastors, shepherds of the sheep and of the lambs of Christ's flock, under His authority, who is "the chief shepherd—the shepherd and bishop of souls."

In 1 Tim. iii. 15, the church is called "the house of God," and Timothy is instructed how to behave himself as a steward appointed to preside over the affairs of the house—to teach and rule in the church. The following passages may be regarded as parables: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?" Matt. xxiv. 45. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful." 1 Cor. iv. 1, 2.

In Eph. iv. 11, pastors and teachers are mentioned as if they were separate officers. But teaching was commonly associated with the pastoral office, as we see in 1 Tim. iii. 2. Indeed, the chief duty of a primitive pastor, or bishop, was to "feed the Church of God." Acts xx. 28. Or, as it is expressed in the Old Testament: to "feed the people with knowledge and understanding."

Jer. iii. 15. Hence the solemn charge of Paul to Timothy, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." 2 Tim. iv. 12.

Preaching, however, was more especially the business of evangelists, who were the assistants of the apostles, and, in some instances, their substitutes, preaching the gospel to the heathen, planting churches, or visiting churches already planted, to "set in order such things as were wanting," to supply the pastor's lack of service, and stimulate them to greater zeal and diligence in the discharge of their duties.

The Methodist pastorate is of a mixed character, combining more or less of the evangelistic and the pastoral work. In the early history of our Connexion the former element largely predominated. We were preachers *then*, not ministers, as we are now called; and were *general* family visitors, not only looking after the flock, but seeking the lost from "house to house," and from village to village. In such circumstances little could be done for the strengthening of the work in our large towns, to say nothing about taking care of our own families. Now, however, that the circuits have become much more circumscribed, and removals from one station to another are much less frequent, there is more opportunity for pastoral work. We are warranted, therefore, to expect that our principal societies will be better shepherded, and that their profiting will be more apparent. Direct, earnest, prayerful efforts for the conversion of sinners, in the open air, as well as indoors, will still be indispensable; but more affectionate solicitude and more assiduous pastoral labour are required for the establishment of our people in faith and holiness. Although preaching Christ to the outcast Gentiles was the chief part of Paul's commission, yet, how the care of the churches engaged his thoughts, filled his heart and called forth his prayers, and tears, and exertions, and patience! Being so affectionately desirous of the spiritual establishment and final salvation of those who had believed, he was ready to impart to them, not the gospel of God only, but also his own soul; "night and day praying exceedingly," that he might perfect what was lacking in their faith; travelling in birth for backsliding professors until Christ was again formed in them, and joying and rejoicing when he beheld the order—the zealous union of other churches, and the steadfastness of their faith in Christ.

The preaching of the gospel, the comforting of mourners, and the helping of believers in their pursuit of holiness, and in their prosecution of Christian work, are the main objects of the pastoral

office; and the instrument for this good work is "the word of the truth of the gospel," preached with all possible plainness, earnestness, and confidence. This work is not to be accomplished by sacerdotal influence and sacramental grace. Ritualism, as exercised in some churches—in the Anglican Church as well as that of Rome—is a miserable substitute for "the gospel of the grace of God," "the word of God, which effectually worketh in them that believe."

There is a grand simplicity in all that is recorded of the apostolic ministry. They went everywhere declaring glad tidings, preaching the kingdom of God, and teaching the things concerning the Lord Jesus; giving special prominence to his sacrificial death on the cross, reiterating the Scripture declaration, "Whosoever shall call upon the name of the Lord shall be saved;" affirming that "all the promises are in Him, yea, and in Him, amen, to the glory of God." And this simple gospel, which was hated by the Jews and despised by the Greeks, was effectual to the salvation of multitudes, both of Jews and Greeks. Nor has this gospel become an effete thing in our day; it is still "the power of God unto salvation to every one that believeth." It is "the everlasting gospel," the faithful preaching of which is destined, under the influence of the Holy Spirit, to put down infidelity and superstition, renovate the masses of the people, and bring the churches "into the unity of the faith and of the knowledge of the son of God," unto spiritual manhood, "unto the measure of the stature of the fulness of Christ."

Ritualism, however, is not to be wholly discarded. Baptism and the Lord's Supper are New Testament institutions, and should be administered with intelligent solemnity. And sacred song, which is not only an aid to devotion, but an important part of public worship, should be carefully, and more generally, cultivated. But all these things—all that operate directly on the senses—should be used in subordination to divine truth, the instrument of all real edification and comfort, as well as of regeneration. Whatever does not tend to the elucidation of the truth and its designed effect, is not of God. The Christian pastor is emphatically a minister of the word—an echo of the voice of Him whom we are commanded to hear in all things whatsoever He has spoken to us.

I cannot, in this brief essay, speak of the composition of a sermon, and of the many things that go to constitute effective preaching. But I may just say, that every minister of the gospel ought to have a deep sense of the authority of the Master upon him; a distinct, vivid view of the great objects of the ministry; a clear, comprehensive, systematic knowledge of the gospel, and such a concern for the honour of God and the salvation of souls, as will insure fidelity, independent of all personal considerations.

Next in importance to preaching is the conduct of public wor-

ship. It is no small matter to be the mouthpiece of a worshipping assembly. An earnest, devout spirit—"the spirit of grace and of supplication," is, indeed, the first thing; but the adapting of public prayer to the circumstances and wants of the congregation, and to the providential events that occur from time to time, requires intelligent as well as spiritual preparation. Not that the prayer should be composed after the manner of a sermon, but the mind of the minister should be well stored with thoughts appropriate to the important exercise, especially with the psalms, and prayers, and thanksgivings of Scripture. And it strikes me that we should not only have fewer formal repetitions and unsuitable expressions, but also fewer sermonic prayers, if more care and pains were taken in preparing beforehand. Although the prayer should be a preparation for the sermon, it should not be regarded as a preliminary exercise; or a subordinate part of the service. The idea is inconsistent with the place—the Lord's house. And does not an exercise that has for its direct object the great and holy God, whom angels worship with veiled faces, call for our best thoughts? Besides, without some previous preparation, we can hardly expect to awaken and keep up the interest of the congregation. The worshippers, many of whom come with little or no preparation of mind or heart, must have something from the mouth of the minister to engage their thoughts and aid their devotion. And a superficial, desultory, extempore prayer is even less calculated to serve this purpose than a liturgical one, from its lack of appropriateness and variety. Whether it would be an improvement to have two short prayers before the sermon, and two Scripture lessons, and whether the lessons should be appointed by a competent authority, I leave for consideration of my brethren.

But the pastor's work is not confined to the pulpit. It is not there alone that the flock of Christ is to be fed and guided. He who would make full proof of his ministry, watch for souls, as one that must give account, will find it necessary to come into closer contact with them than can be done in public worship. Hence, the advantage, not to say the necessity, of society meetings, quarterly visitation of the classes, and family visiting. The society meeting gives the pastor an opportunity of speaking to the members and official brethren of many things concerning the Christian life and Christian work more specifically and familiarly than he can well do in the presence of the unconverted. It is a fine occasion for important practical instruction and mutual edification. It is highly probable that it was to a similar church meeting the apostle refers in his first epistle to the Thess. ii. 11, 12, "Ye know how we exhorted and comforted, and charged everyone of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." Sacra-

mental occasions don't afford sufficient opportunity for this purpose; and the quarterly renewing of the tickets should, by all means, be improved for inquiring into the spiritual state of the members, severally, and giving suitable instruction, advice, encouragement, or admonition.

Family visiting is an important part of pastoral work. I remember a brother minister saying to me in a conversation on the subject some years ago, that he thought family visiting was necessary in the case of ministers of inferior ability, who could not otherwise make their way among the people. And this view would be correct enough if it were everything for a preacher to make his way, or preach with general acceptance. But that is a small part of ministerial work. Individual dealing with souls is not less important and necessary than the public proclamation of the gospel. Even where the truth is rightly divided, and things new and old are brought out, there will be cases requiring more specific treatment than the pulpit admits of: cases of awakening and indecision, of mental perplexity, doubt and difficulty. Questions may be asked and answered in private that would be altogether unsuitable or impracticable in public. Even in the case of the unawakened, or indifferent, personal addresses are likely to be more effective than a sermon, from the fact, that there is an idea in many minds that in the pulpit we are doing duty, with more or less perfunctoriness, instead of aiming directly and with sincere earnestness at the conversion and salvation of souls. It may, perhaps, be questioned whether Felix would have trembled, as he did, if he had been only hearing Paul preach to a congregation on righteousness, &c. We are apt to lose sight of ourselves in a crowd, or to hear for others. It was our Lord's, "Go call thy husband," that led to the repentance and conversion of the woman of Samaria. Besides, without personal intercourse with the people, the pastor cannot obtain such a correct and sympathetic acquaintance with them as will enable him to adapt his discourses to their capacities and circumstances, and win their affection. Confidence in the minister—a favourable opinion of him as a man and a Christian—has so much to do with the desired effect of preaching, that if family visiting had no other object than to secure that it would be of considerable importance. And there have been not a few instances showing that such is its tendency. It has been demonstrated that the right kind of ministerial domiciliary visitation is a capital means of drawing people to our meetings, as well as creating in them a disposition to hear with lively interest the preached word. Moreover, sympathy with the people, in their varied circumstances, resulting from intercourse with them, has been found to be one of the best helps to preaching.

If ministers are not under obligation to attend to this duty, in

their official character, then they are not pastors, but simply preachers, and so an essay on the pastoral office does not apply to them. Class leaders are, generally, so occupied with their secular callings that they can do but little in this work; and, therefore, can hardly be regarded as pastors, except in a subordinate sense. They are helpers of the regular, responsible pastor. It is unquestionable, that those who have been set apart to the office and work of the ministry, have an authority and responsibility upon them in relation to this matter that no other official members of the Church have. It belongs to them, as shepherds, to look after the flock—"To seek that which is lost, and bring again that which is driven away, and bind up that which is broken, and strengthen that which is sick."

How much of the pastor's time should be given to this department of his work is not for me or anyone to say. Circumstances alter cases. The great thing is for the heart to be in it, to have such a solicitude for the spiritual welfare of the people, such a concern about the prosperity of God's work as will move us to do what we can in this as well as in other ways. Higher and more powerful motives should govern us than a regard to Connexional law or our ministerial reputation. Our conduct in this instance should be a response to the question of the Master, "Lovest thou me?" And his example should be an additional stimulus to the duty. He went about doing good, frequently talking to a single individual, or to a group of persons in a house, as well as to the multitude on the Mount, and elsewhere. The example of the apostles of our Lord should be at once convictive and provocative. Not only "in the temple," but "in every house they ceased not to teach and preach Jesus Christ." Paul, in exhorting the Ephesian Elders to the faithful discharge of their pastoral duties, reminds them how he had taught the people "publicly and from house to house, ceasing not, for the space of three years, to warn every one night and day with tears." And in modern times, there have been examples of a highly stimulating and encouraging kind. Every minister should read, oftener than once, "Baxter's Reformed Pastor," a book into which the excellent author has put his very heart and soul, along with his vigorous intellect, and with which his own conduct was in admirable harmony. John Wesley frequently notes in his Journal that the circuits generally prospered or declined, as this part of pastoral work was attended to or neglected. And it is very remarkable that that famous preacher and professor, the late Dr. Chalmers, did so much good work out of the pulpit, the study, and the professorial chair. It is reported of him, as one instance, that he kept by him a list of poor people whom he was in the habit of visiting. It need not be said to those who have read the history of the Primitive Methodist Connexion that general

family visiting had much to do both with its origin and growth, its expansion and consolidation. It was no uncommon thing for some of our fathers to deal successfully with unconverted individuals—to talk careless persons into conviction, and the convinced into gospel liberty, besides looking after their regular members.

I have spoken of general family visiting, and would express my regret that there is not more of it now amongst us. The cause of this lies not with the ministers alone. Some of our members who complain that they are not visited as they think they should be, might co-operate with the pastors in the visitation of those who most need to be seen after. We pray, "Gather the outcasts in and save from sin and Satan's power," but forget that it is through our agency they are to be gathered in. "Let him that heareth say, Come." And let me say, if our local shepherds more generally watched over the souls committed to their charge, there would be more opportunity for ministerial visitation among "the ignorant and them that are out of the way." The sick and afflicted require special visitation, which cases should be duly intimated to the minister that he may not be unjustly blamed for neglect. And it should not be forgotten that it will be said to others besides faithful ministers at the Last Day by the worthy Judge Eternal, "I was sick, and ye visited me," etc. Special attention ought to be paid to the young while their hearts are susceptible of good impressions and their moral habits are not yet fixed. It is one of the great questions of our time in the churches, how our senior Sabbath scholars shall be permanently attached to the Lord's house, and brought to decision for Christ. Among the many means to this end, the following may be mentioned:—More attention should be paid to them from the pulpit, especially at the Sunday morning service, when they are usually present in the greatest numbers. A few suitable words at the commencement of the sermon may secure the attention of many of them to the whole, and probably increase the interest of the adults too. They cannot be expected to be much interested in the service if they are scarcely ever noticed, and often not even mentioned in the opening prayer. Occasionally a sermon should be preached to them in a style suitable to their capacities and attainments.

They should be urged and encouraged to attend in greater numbers, and that regularly, the evening service, instead of being permitted to stroll about the streets and lose any good impressions they may have received during the day. Their chief danger lies in forming improper connections. Sunday-school teachers should be exhorted to labour more directly and earnestly for their actual conversion to God.

And, finally, in pastoral visitation, the children should be particularly recognized, and something said to them that may make a *favourable* impression on their minds.

In concluding my remarks on family visiting, it must be acknowledged, I think, that the complaints we hear in relation to it are not always without reason. When some are visited frequently, and others, perhaps more needy cases, are neglected, dissatisfaction is the natural result; and the only way to prevent this evil is to have a plan, and adhere to it with as much regularity as circumstances will admit of. Nothing should be done by partiality, and nothing at hap-hazard.

But there are limits to the pastor's powers. The work to be done is great, and requires many hands. The ablest and most zealous can do but little, comparatively, by himself. Hence the importance of skill and energy on the part of the pastor in the organization of church work and evangelistic operations, or in directing and aiding such operations.

His eye should be upon the working of the local staff of preachers, the conduct of the class meetings, the prayer meetings, the Sunday-schools, the Bible Classes, the management of chapel affairs, tract distribution, etc. And sometimes fresh measures are required to be set on foot. This oversight appertains specially to the superintendent of the station; but his colleagues should feel their responsibility to render him all the aid they can, for they are workers together with him for the getting on of the cause of God. And all who have a name and a place amongst us should be helpers of those "who labour in the word and doctrine" in any or every way of which they are capable: all "standing fast in one spirit, with one mind, striving together for the faith of the gospel."

Although the management of Church work is not in the hand of the minister exclusively, yet he is the chief and most responsible party, being wholly set apart to the work. And while the ruling power is largely shared with him by the class leaders and other office bearers, the exercise of discipline, so necessary to permanent prosperity, depends very much upon his practical wisdom and fidelity. He is supposed to have received a commission from the Head of the Church to declare his will, according to the Scriptures, "to warn every man, and teach every man in all wisdom," somewhat after the example of the ancient prophets, who were authorized to reprove even kings and priests when guilty of negligence or unfaithfulness. "These things command and teach," says Paul to Timothy." "These things," *i.e.* all that relates to sound doctrine, holy living, and useful labour, speak and exhort, and rebuke with all authority. And that passage in 1 Thess. v. 12, 13 implies the same thing: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." At every Leader's meeting, which should be held regularly once a month, the class-books should be carefully examined, and

inquiry made both in regard to the attendance and the moral conduct of the members, and steps taken for the correction of anything that may be amiss, or the bringing back of any wandering sheep.

The duties of Primitive Methodist pastors are so numerous, including so much evangelistic work, that they have but little opportunity of evincing their catholic spirit—of co-operating with ministers and members of other evangelical churches in any movement for the promotion of the public weal, and the general interests of Christianity. This is, in some sense, to be regretted; for, notwithstanding the importance of minding our own business, it is important that we give evidence of our sympathy with all who hold the Head, and are labouring for the advancement of the kingdom of our common Lord. No opportunity for this purpose that our own peculiar duties will admit of should be neglected. Such catholic fellowship has an enlarging and inspiring influence upon our minds and hearts, besides advancing the credit of the Connexion. For I am supposing that we are now qualified to take our stand among brethren who have had a regular training for the ministry. At all events, though we may yet be comparatively deficient in intellectual culture, if, with other improvements, we keep up our Primitive fire, we shall never be despised.

It cannot be reasonably required, or expected, that Christian pastors should be indifferent to the politics of their country, especially while there is a State Church. But as their ministry is for the benefit of all classes and parties who choose to put themselves under it, it would be contrary to the wisdom of winning souls for them to be eager political partizans, or to take any very prominent part in politics. The chief thing that belongs to them, in this respect, is to teach and exhort their people to use their franchise conscientiously, in the fear of God, with a view to what they believe to be the common good.

In regard to a pastor's qualifications, we observe—

He must have a conviction that he is called of God to the work. Without such a conviction he will hardly be likely to abide by it in all circumstances. We do not, of course, believe in the indelible character given by the laying on of the hands of a bishop professing to be in the apostolic succession. But every true bishop or pastor is made such by the Holy Ghost. He who is not conscious of having been really moved by the Holy Spirit to take upon him this office and work, lacks one of the main springs of ministerial energy. On the other hand; the thought that I have not taken this honour upon myself, but that it has been put upon me by God —that I have been apprehended by the Master, and counted faith-

ful, and put into this ministry, must greatly aid my faith for success, and be a powerful incentive both to zeal and patience.

He must have the requisite gifts for his office, and some considerable experience in the Divine life. I do not say that he should be learned, though learning is a great advantage. But he should have a good understanding, a sound judgment, a fair acquaintance with the Book, an audible voice, a natural manner of speaking, and, above all, such a dependence on the grace of Christ as experience alone can teach. Gifts are necessary, but grace is still more so; and the greater the gifts the more necessary the grace; for injudicious friends will be sure to help the devil to inflate with pride talented, but inexperienced, ministers. He must "not be a novice," says Paul to Timothy, "lest being lifted up with pride, he fall into the condemnation of the devil." In another place Timothy is charged to commit the things connected with the Christian ministry to "faithful men," who should "be able to teach others,"—men whose fidelity and ability had been proved. And hands were not to be laid suddenly on any man.

The qualifications of a bishop, or pastor, are particularly stated in the third chapter of the first Epistle to Timothy. In the first place, the Apostle says, he must be "blameless,"—a man of irreproachable character. He cannot be expected to be an angel, or absolutely perfect; but he must be able to look his observers in the face, and challenge them to lay anything to his charge inconsistent with the holy cause which he is appointed to promote.

The other particulars are more specific, pointing out, in a number of instances, what is comprehended in blamelessness. He must be free from the charge of irregularity in his conjugal relation —"the husband of one wife, cleaving to her alone, according to the original institution of marriage." Observe, he is not to be a celebate; but he is to keep himself pure—an example of chastity. "Vigilant:" He must be temperate in all things; circumspect, watchful, wide awake to everything that concerns his office, keeping his eyes upon the flock, and upon the movements of "the wolf," which seeks to come in "to kill, and to destroy:" ever ready to forego his own ease and comfort for the sake of those over whom he has been made an overseer. "Sober:" A prudent man: thoughtful, judicious, "making haste slowly," avoiding all rashness in thought, speech, and action; in a word, a man of sound mind, having a good understanding, a wise heart, and complete self-control. "Of good behaviour:" Decent, grave, courteous: neither clownish nor finical; neither gloomy nor trifling; neither sullen nor comical; neither arrogant, nor sycophantic; in all things showing himself a pattern of good manners, as well as of good morals; a gentleman, without affectation. "Given to

hospitality:" Disposed to acts of kindness; a helper of the stranger in distress, and a friend of the poor. "Apt to teach:" Not only qualified to give instruction, but taking pleasure in it; gladly seizing every opportunity of preaching Christ to individuals, as well as "in the great congregation." "Not given to wine:" Not fond of the glass, or of any kind of sensual indulgence, after the fashion of the world; not a patron of convivial parties, where the fear of God does not reign; one who is willing to abstain even from what is innocent or lawful in itself for example's sake. "No striker:" Not quarrelsome nor resentful; "not soon angry," and never revengeful; doing nothing in a forceful, violent manner, which indicates self-will rather than godly zeal. An imperious manner, and an impatient, unyielding temper, are contrary, alike, to the instincts of human nature and the genius of Christianity. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, etc." "Not greedy of filthy lucre:" Not desirous of sordid gain: while living of the Gospel as God hath ordained, careful to avoid all occasion of being thought mercenary—not making merchandise of the Gospel; practically saying, "I seek not yours but you." I am your servant, not for my own interest, but for the love of God—"for Jesus' sake." As the love of money is the prevailing sin of the world, and the chief characteristic of the great apostacy; and as a suspicion that ministers, like Balaam, preach for reward, is one of the most formidable obstacles to the success of the gospel, it is of the utmost importance that the Christian pastor give evidence of his disinterestedness, even though, in some cases, those who are "taught in the word," do not, as they ought, "communicate to him that teacheth in all good things." But all who rightly value spiritual things will cheerfully give this evidence of it—will in this way acknowledge their indebtedness. "But patient:" modest, gentle, unassuming, not overbearing; "showing all meekness to all men." This particular looks as if it should have immediately followed the words "no striker," which we have duly noticed. "Not covetous:" This is just the same as "not greedy of filthy lucre." Not a brawler;" not a wrangler; not given to disputation and fiery controversy; but with quiet earnestness opposing the truth to error, "speaking the truth in love," and administering reproof "in the spirit of meekness;" "one that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not how to rule his own house, how shall he take care of the church of God?)" A pastor should teach the people their duty in all the relations of life; and as the family relation is the most important, a well-ordered family being a type of church order, and family religion essential to church

prosperity, it would be something more than discreditable if, when he is exhorting parents to bring up their children "in the nurture and admonition of the Lord," they should have occasion to apply to him that proverb, "Physician, heal thyself." "Moreover, he must have a good report of them that are without." He must have a fair reputation among those outside the church, whose conversion he is to seek. If he is not known to be a man of integrity, or honesty, philanthropy, or public spirit, he cannot expect to gain their attention and win them to Christ. Character is the most potent of all moral forces, and the most essential qualification of a minister of that religion which is to put the world right. Whatever his abilities may be, if his conduct is not a living sermon of the truth he teaches, he will do more harm than good, and confirm those that are without in their scepticism and indifference. It has sometimes been asked, Ought ministers to be more exemplary for holiness than Christians generally? I would say yes, for the following reasons:—They are to be examples to their flocks, as Peter says: 1 Pet. v. 3. Hence Paul's admonition to Timothy, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Secondly, they are under special obligations, having been doubly devoted to Christ; first, as Christians, and afterward as His ministers. Thirdly, they have special privileges, having less to do with secular affairs, and more opportunities for secret converse with God, and the reading and study of His Word, etc. And, lastly, they are more observed, standing, as they do, on the summit of the hill on which the Church is set.

The following exhortations are as important to modern ministers as they were to Timothy:—"Study to show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth." "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." "Be strong in the grace that is in Christ Jesus." "Endure hardness, as a good soldier of Jesus Christ." "Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in so doing thou shalt both save thyself, and them that hear thee."

ART. VIII.—THE NATURE AND AIM OF METAPHYSICAL SCIENCE.

THE thought of the present age is, in some respects, superficial; but, considered generally, the world never witnessed a profounder period. Earnest inquirers after truth were never more

numerous. Every department of knowledge is vigorously but patiently examined. A desire to open the secrets of nature animates thousands of breasts. No subject is held too high, or too sacred, nor yet too insignificant for man's attention. Hence, no age has been so distinguished for wonderful discovery and useful invention.

But the excellences of every age have always been marred or obscured by serious defects. Yea, paradoxical as it may appear, great evils, in an imperfect state of society, usually spring from, or grow up along with, great excellences. The end of the last century and the beginning of this were distinguished for metaphysical research. New regions of truth were discovered and explored. But men, generally, were too material and practical in their bent of thought to perceive the value of the truths unfolded. The light appeared to them as darkness. The light shined in the darkness, but the darkness comprehended it not. True, much darkness was called light; therefore, it became difficult for many to distinguish the light from the darkness. Nevertheless, great truths were unfolded, though they occasioned much perplexity.

Kant broke the dogmatic slumber of the age, and commenced a new philosophical era, an era especially favourable to the progress of pure Christianity. He more or less clearly pointed out the place in man's nature where the highest proof of God's existence, the experimental, if such were possible, must be obtained or realized. He showed that all real cognition of being could only be gained by experience, and not by reasoning *a priori*—by what he calls Pure Reason.

Since then a great reaction has set in against the intuitional philosophy. From the early part of the present century, but especially during the last thirty or forty years, the current of philosophic thought has been mainly distinguished for materialism and sensationalism. Nevertheless, the philosophies of Kant, Reid, and Hamilton still live, and will continue to live. The tendency of pure sensationalism in philosophy is to put God far away from us, and to obliterate all distinction between truth and error, good and evil. Christianity and sensational philosophy are antagonistic; but the intuitional philosophy and Christianity harmonize beautifully. They mutually promote each other. Wherever Christianity exists in its purest form the intuitional philosophy prevails; but where Christianity exists in its lowest forms, if there is a philosophic system at all, it is chiefly sensational in its character.

This essay is an attempted exposition of metaphysical science, and the objects which it aims to accomplish; and it is written in the hope that a more general interest may be created in its study. It is not uncommon to find men of considerable intelligence, and even of philosophic pretentions, treating the serious study of meta-

physics with indifference and even contempt; and others, who fancy they have no small knowledge of the science, ignorant of the meaning of the term. Metaphysics, in the estimation of many, is dexterity in hair-splitting—attention to speculations of no practical value. A metaphysician is regarded as little more than a useless member of society. Yet the fact is beyond dispute that metaphysicians do more than any other class of men to shape the thought of their own and of every succeeding age. All who despise metaphysics simply show their lack of acquaintance with the subject.

It is very common for men to undervalue the importance of subjects of which they are ignorant, and extol their own special study as being of transcendent value. All subjects are certainly not of equal importance; but a more intimate acquaintance with philosophy, science, and general literature tends to promote a more correct estimate of the value of the different departments of human knowledge. Without depreciating any branch of knowledge, let us bespeak a more favourable attention to metaphysics.

Metaphysics is simply one department of philosophy; therefore philosophy and metaphysics are not synonymous terms. Philosophy *includes* all other sciences, but metaphysics forms the *foundation* of all the sciences. Philosophy is a more general term. It may be defined as inquiry into existence, with the view of ascertaining its nature, principles, and causes. In the domain of philosophy nothing is simply taken on trust, since it aims after a knowledge in things where formerly only belief or opinion had obtained. Everything which is, exists; but everything which exists is not being. Being exists, and exists as mind and matter. Inquiry into material nature is called natural philosophy; into the world of mind, mental philosophy; into the powers of the human soul, psychology; into moral principles and causes, moral philosophy. When philosophy is confined to induction, it is empirical; but when engaged in the discovery of first principles, fundamental truths, or the intuitions of the mind, it is designated metaphysical. Thus, metaphysics is the highest and noblest department of philosophy, and has been styled, not improperly, the Queen of the Sciences.

Human Consciousness is the starting point in philosophy. All consciousness has its root in conscious being—that is, in mind. It seems certain that mind can exist in an unconscious state, as when man is under the influence of chloroform, in sleep, and in a swoon; as also before the infant attains to consciousness. The mind or soul of the bird is unconscious in the egg before being hatched. In the origination of consciousness, both internal and external action is necessary. The immaterial principle must exist, and have the power of acting in itself prior to, and independent of, external means; for the

mere action of heat cannot produce life and intelligence. Under proper external conditions the intellectual, emotional, and voluntary powers of mind strive unconsciously to reveal themselves in consciousness. Thus mind attains to a consciousness of itself and of the not-self—of the ego and the non-ego. Kant says, "All our knowledge begins with experience." This is true, but experience implies personality and consciousness; for the mere proximity or contact of two objects does not produce consciousness, otherwise the pen in the hand of the writer would be as conscious of the existence of the writer as he is of the pen. Dr. M'Cosh considers that the mind begins its acts of intelligence with knowledge. This is, no doubt, correct, though it implies personality and intuitive capacity. But the mode of the origination of human consciousness, or of intuition in general, scarcely belongs to the sphere of metaphysics, for consciousness constitutes the foundation of all philosophical inquiry. To man there is no other starting point.

But though consciousness is the starting point of philosophy, it does not follow that every fact of consciousness is an exact representation of the condition and operations of nature, otherwise truth and error, right and wrong, are unmeaning or identical terms. In some cases, the facts of consciousness answer to the real and ideal in both concrete and abstract existence. But some facts belong to the partial, and changeable, and finite forms of existence, from which erroneous inferences are drawn. Thousands live in the sphere of erroneous inference. Their perceptions are reliable, but not their conclusions or reasoning. Human knowledge is too much made up of false reasoning; and such knowledge is transmitted from age to age. Now, all our thoughts, emotions, and purposes, are facts of consciousness, and may be said to represent the real condition of subjective and objective existence, at least so far as we have become cognizant of it individually. Nevertheless, we are conscious of a true and false side of existence. Erroneous reasoning represents the false side; our intutions and sound reasoning the true side.

A desire to determine the province of reason and the limits of thought has been felt in metaphysical research. In one sense a knowledge of the limits of thought is impossible, for they must depend on the mental capacity, which differs in different individuals and in the same individuals at different times. It is certain the finite cannot comprehend the infinite; indeed, we may confidently affirm that the finite cannot comprehend the finite. Any other limit appears unascertainable. Every attempt to discover the limits of thought has ended in failure. If the province of reason has a definite sphere, it must be intuition and reasoning based immediately upon it. If this view be correct, then the province of reason and the sphere of metaphysical

philosophy must be nearly the same. The proper guidance of reason in the discovery of truth should be our chief aim, for we possess no other power or faculty to distinguish truth from error, right from wrong, and the divine from the human. It is only by reason that we can investigate both scripture and nature. A distinction has been drawn between the speculative and practical reason, but the distinction is more apparent than real, for the principles of practical reason must have a speculative character. Whatever we believe must, at least, be partially known, for a rational faith without knowledge is impossible.

We have seen that though consciousness is the starting point in philosophy, all the facts of consciousness are not reliable. Now, metaphysics is the science which determines positively what are the reliable, the unerring facts of consciousness. *Metaphysics is the science which inquires into the original or intuitive convictions of the mind.* Certainty of conviction respecting the personality and independent existence of God, the personality and freedom of the human soul, and the distinct and separate existence of the world—form the chief aim of metaphysical philosophy. In other words, it aims to establish a rational theology, a rational psychology, and a rational cosmology. These can only be gained in and through an acquaintance with the intuitions of the mind. If certainty of conviction on any subject is attainable, the grounds of certitude must be self-evident. Any intuition is a self-evident truth, a truth not gained by reasoning, consequently our intuitions are the foundation and criteria of all real knowledge—that is, of our cognition of being.

An important distinction must be noted in the character of our intuitions. They naturally divide themselves into two distinct classes. The first may be called *a priori*, and the second empirical. The first points to, and embraces, infinite and unchangeable existence, whether substantial or abstract. The second class of intuitions is limited to finite and changeable existence, whether substantial or abstract. The second are again divided into internal intuition and sense intuition. Internal intuition is confined to our mental constitution, or the mind itself; sense intuition embraces all the knowledge gained immediately through the senses, or by what is commonly called external perception. All intuition is in the mind, but it has a subjective and objective side.

THE EMPIRICAL INTUITIONS.—1. In internal intuition are given self-consciousness, personality, continued personal identity, thought, feeling, will, conscience, &c. 2. In sense intuition are given colour, sound, taste, smell, warmth, coldness, hardness, softness, divisibility, number, motion, power, &c.

THE A PRIORI INTUITIONS.—In *a priori* intuitions are given,—the infinity of space; the infinity of time; all being is substance; all being must possess attributes; every effect must have a cause;

perfect being must be one, intelligent, omnipotent, unchangeable, perfectly good, completely happy, necessarily true, faithful, and just; all motion must be from one part of space to another; the finite cannot have a necessary existence; it is necessarily and eternally right to love moral excellence.

We must here observe that the perception of plan, contrivance, adaptation, and purpose is intuitive. It is evident that design has a metaphysical origin, whether subjectively or objectively considered, for the conception is not gained by ratiocination. Everywhere around us exist order, variety, beauty, conformity of means to ends in a chain of causes and effects; but without intuitive capacity for perceiving design all the harmonies of nature would have for ever remained unknown to man.

The true characteristic of allintuition consists in *self-evidence*—in immediateness of perception,—although the empirical intuitions lack the element of absolute necessity; consequently they only give *what is*, not *what must be*. *A priori* truth is characterised by the principle of absolute necessity. The difference between empirical and *a priori* intuition is not determined subjectively, but objectively, for we can only have an intuition of an object according to its nature, of the finite and changeable as such, and of the infinite and unchangeable as such; for the finite is necessarily changeable, and the infinite necessarily unchangeable. The infinity of space, and that every effect must have a cause are *necessary* truths—they *must be*, they are *a priori* intuitions; but we cannot think of sound and finite personality as necessary truths; we can only say positively that they *are*, not that they *must be*, consequently they are only empirical intuitions.

The three classes of intuitions represent the three forms of being —the soul, the world, and God. Internal intuition gives us the assurance of the existence of the soul as distinct from the world and God, though in some manner connected with the world and dependent on God for its existence and activity. Sense intuition gives us the assurance of the existence of a material and unconscious world, distinct from, though in direct contact with, the soul, likewise distinct from, though absolutely dependent on God for its existence and preservation. *A priori* intuition assures us of the independent and personal existence of God as the creator and preserver of all.

(1.) I am distinctly conscious of my own personal existence. I am conscious that my consciousness in the form of thought and feeling does not project itself into any object external to my mind —it is confined to the mind itself. I think that I *think*, and I think that *I* think. I do not infer that I *am* because I think. A knowledge of my existence is an intuition, not an inference. I feel, and the feeling is in my very nature, in my soul. Again, I am *conscious* of possessing voluntary power, freedom of will. I

am, and must necessarily be connected with cause in the material world, yet I am conscious of possessing voluntary power by which I can, to some extent, at least, control and modify the material forces around me. Also, I am conscious of moral obligation to love and do good, and hate evil. If I violate the moral principle in my nature, I cannot but condemn myself; consequently, I cannot but think I am a distinct individual being, however greatly I may be influenced by external circumstances. Further, I cannot but believe in my own continued personal identity. Though my thoughts and feelings change, my personality is the same. Though consciousness is suspended when men are under the influence of chloroform, or in a swoon, yet, on its return, they have no doubt of their own personal identity. The immateriality of the soul cannot be proved; we can only point to the facts of our mental constitution as favouring the idea. A knowledge of the main facts is gained intuitively. Thought, feeling, and volition must be experienced to be known, and they can only be experienced by a being. We are conscious that this being is one and indivisible, and, therefore, different in its nature from the material world around us. The being, then, which thinks, feels, wills, and is morally responsible is the mind, the soul.

(2.) I am conscious of the existence of a material world. Colour, sound, taste, divisibility, &c., are not properties of mind, but matter. Of this I am as consciously certain as of my own existence. That the material universe is not infinite is evident from its divisibility, motion, and absence of consciousness, for perfect being cannot be divisible. Divisibility implies limitation, finitude; motion also implies finitude. But its finiteness is likewise clearly seen in its lack of thought, emotion, and volition. Perfect being is impossible without consciousness. These facts shine in their own light; they are self-evident. To predicate divisibility, motion, and non-intelligence of an infinite and perfect being involves a contradiction of reason. The material universe, then, exists, and is necessarily finite. Its existence and finitude are matters of intuitive consciousness. (3.) Our intuitions clearly determine the real and separate existence of the soul and the world, and that they belong to finite being.

We come now to deal with the existence of God. Our empirical intuitions rise no higher than the finite. On the relative importance of the *a priori* and *a posteriori* arguments for the existence of God much has been written, and no little confusion produced from not carefully distinguishing between intuitive empirical and intuitive *a priori* truth. Now, the *a posteriori* is purely empirical, therefore the *a priori* argument is the only one by which we can transcend the limits of the finite and attain to a conviction of the existence of the infinite and perfect. But we must be sure the argument is *a priori*. This is all

important. We think Mr. Gilespie, in his valuable work on the "Necessary existence of God," makes a mistake on this point. He maintains that extension is either being, or the attribute of being, and infers from the necessary existence of the infinity of extension the necessary existence of the infinity of being. Now, we can neither think of space as substance, nor that substance is necessary as a support for space. Therefore, his premises are not axiomatic or intuitively certain, consequently his reasoning cannot be *a priori*. And we are no more under the necessity of showing how space or extension can exist without a support, or why infinity of extension is not a substance, than to show how the whole is greater than a part, or that every effect must have a cause. If Mr. Gilespie's third proposition had been *a priori*, like his first and second, he need not have taken refuge in an unreasonable demand from his opponent. In his first and second propositions no such refuge is necessary, but in the third, which is the vital one, he throws the burden of proof on those who cannot see the validity of his argument, instead of placing his own position beyond doubt. But since he cannot establish his own, no other resource was available but to shift the burden of proof from himself. If Mr. Gilespie does not mean by extension space, then his first proposition is as invalid as the third; otherwise, to think of infinity of extension, is simply to think of an attribute of infinite being. In this case the third proposition ought to have been first, and to have declared that we cannot but believe in the infinity of being; or, rather, no proposition is necessary, for this supposes a knowledge of God by intuition, in which all argument is unnecessary. And since we have not an intellectual intuition of God, this form of the *a priori* argument falls to the ground.

We have already stated that the principle that every effect must have a cause is *a priori*. It is surprising that many writers, while disparaging the *a priori* argument, quietly make use of this principle as if it were *a posteriori*. Now, all science and experience pre-suppose the absolute validity of this principle. Its validity antecedes all finite experience. It is eternal and necessary and can no more be doubted than any mathematical axiom, or than a man can doubt his own existence. In producing the full and clear conviction that there is a God, infinite and perfect, the cause of all finite being, the source of all excellency, none of our *a priori* convictions are more important than that "every effect must have a cause." Our *a priori* convictions, however, of the infinity of space and time, give the possibility of a being of infinity of extension and duration. And since all motion must be finite, this demonstrates that the material universe is not a part of God, consequently God is separate and distinct from all which comes within the cognisance of the senses.

How then can the existence of God be proved *a priori*? There have been three arguments employed to prove the existence of God. The first is based on the experience of the finite, the knowledge of which belongs to empirical intuition; and that the existence of the infinite is the necessary condition of the existence of the finite. The second argument is based on the concept of perfect being—this conception is purely *a priori*. The third is derived from the design manifest in nature. In one respect this argument is like the first, but the perception of design in nature introduces an important difference. The perception of design is empirical, though we know *a priori* that a perfect being must act according to a perfect plan—design must prevail in all his works of creation and government—at least, as far as the highest design can be realised in the finite, for a perfect ideal plan can only exist in necessary and perfect being. But we can see design in an object without knowing the whole plan, and even when the ideal is only partially realised. The existence of design, plan, adaptation, in nature is certain evidence of the existence of a presiding intelligence. These three arguments all merge into one another, and all attempts to consider them entirely apart must end in failure. They have each a true metaphysical origin. The first and third are empirical, but they each have a purely *a priori* side, and thus necessarily connect the finite and changeable with the infinite and unchangeable. The finite must be caused by the infinite. Design implies a designer, and we know *a priori* that design must be in the finite, and the existence of plan and adaptation are everywhere seen. The second argument, our concept of perfect being, which is *a priori*, declares that a perfect being must be one and indivisible in his nature, and consequently distinct from the universe which is not one, but many. Of this we are intuitively certain. These three arguments, however, are only speculative, not experimental. They are perfectly conclusive, and satisfy the intellect but not the heart. The heart only finds rest in the experimental. Probably the intellect also only finds true satisfaction when the soul is brought into moral and spiritual contact with God. The experimental evidently lifts the speculative to the highest level—to the cognition of being. Such knowledge of God, Kant deemed impossible, but we hope to show that an experimental knowledge of God is obtainable.

Our speculative knowledge of God is the basis of the experimental or cognitive, otherwise all knowledge of Him is inconceivable and impossible. In our morally depraved condition, the speculative comes first, the cognitive after. Our knowledge, generally, may be divided into three kinds: first, faith-knowledge; secondly, thought-knowledge; and, thirdly, cognitive-knowledge. Our cognitive knowledge of the soul and the world is first, and thought and faith knowledge of them come after. Man's

moral depravity is the cause of our experimental knowledge of God being last in the order of time. We have an experimental or cognitive knowledge of God immediately after the moral rectification of our nature takes place. Man's cognition of the world is not dependent on his moral condition, but his cognition of God is. But in all cognition of Being, the speculative is absolutely necessary, though not *vice versa*.

The great importance of the union of speculative and experimental knowledge is beautifully seen in the discovery of the planet Neptune. Before its actual discovery the astronomers, by laborious calculations, pointed out its position, size, density, distance, and velocity with great exactness; but the experimental—sense intuition—through the telescope certified the fact of its existence, and the correctness of their reasoning. Without the telescope, men would have doubted the existence of the planet. The telescope silenced the doubters. This shows the value of pure speculative reasoning on the existence of an object, when no direct knowledge of its existence is possessed. But however correct such reasoning may be in relation to sense objects, our reasoning for the existence of God is infinitely more reliable, since the empirical element plays a much greater part in the former than in the latter. In the latter, it is all metaphysical, and mostly of the *a priori* character.

The discovery of this planet overthrows one of the most sceptical positions in the Kantian system. Kant maintained that man's reasonings might be correct, and he might have the most sublime conceptions of God and nature, and yet not be sure that anything existed answering to these conceptions. Yea, he even admitted that truth, *a priori*, might not be valid in another condition of being, though it must be in the present. But such an admission totally destroys its *a priori* character. We maintain, that if reasoning demonstrates that a thing must exist, then it does exist. The lack of experimental knowledge cannot invalidate such a position. The planet existed prior to cognition, and God exists, though not cognized by men. Without goodness man cannot have a cognition of God. The telescope gave an experimental knowlege of the planet, and the telescope of faith, which worketh by love, gives an experimental knowledge of God. As light illuminates the telescope to render objects visible, so love in the heart illuminates the telescope of faith, and so brings God into blessed contact with the human soul. "The pure in heart shall see God." "He that saith he is in the light and hateth his brother is in darkness even until now." "He that dwelleth in love dwelleth in God, and God in him." "He that doeth evil hath not seen God."

Our moral *a priori* intuitions declare that a sinful man cannot

have an experimental or cognitive knowledge of God. God cannot have fellowship with sin—this is morally impossible. As God is good, so man must be sincere and good, truly to know and enjoy God. God cannot fully reveal himself to the morally depraved.

Kant justly considered that speculative reason failed to give man a true cognition of God; so he endeavour to supply this defect by the practical reason. Kant saw clearly that in the moral principle only could a cognition of God be gained; but, on this most vital point, he failed to show how. Fichte endeavoured to explain the How. He believed that Kant considered that the nature of God and the moral consciousness in man were, at bottom, one. But Fichte's conception of God was evidently no more than the moral order of the universe. Fichte held that love is the only real substantive existence. Kant repudiated this interpretation of his view of God, and our cognition of him. Kant held tenaciously to the duality of Being—the finite and infinite; but considered that man could only have a belief in God, and not a cognition of him. Kant was at fault in two important points—first, in separating the speculative *a priori* principles from the *a priori* principles of morality; and, secondly, in misapprehending the true nature and aim of Christianity.

Now, the mission of Christ in the world was to bring man into an experimental knowledge of God. In Christ we see God's love, God's method of honouring the broken law, His readiness to pardon sinners, and shed abroad his love in our hearts, by the Holy Ghost given unto us. "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." This knowledge includes both the speculative and experimental, though chiefly the latter. This is borne out in the following statement: "Truly, our fellowship is with the Father and with his Son Jesus Christ." An experimental knowledge of God is the highest life—the life of love, the life of God. "He that hath the Son hath life." The fulness of man's experimental knowledge of God depends partly on the clearness of his intellectual apprehension of moral and religious truth, but especially on the strength of his confidence in God. Man's cognition of the Spirit of God must be in and through love, for God is love. There is a large empirical element in man's cognition of God, and in the present state of being it is liable to fluctuation, in consequence of the changeableness of his emotional nature. The witness of the Spirit is a real experience, or cognition of God, and can only be emotional, though the emotions produced are immediately apprehended by the intellect. The cause of the emotion of love is known to have an external existence as certainly as any other feeling, *e.g.*, a pleasant taste or an acute pain. The perception of the emotion is intuitive, though not the externality of the cause. A young child is conscious of

pain when burnt, but knows not, until its intellect is matured by a more or less lengthened experience, whether the cause is internal or external. The same principle holds good in man's religious experience.

From this we learn the immense importance of the philosophy of feeling. Most writers extol thought, but depreciate feeling. To depend on frames and feelings in the religious life is regarded as evidence of a weak intellect. Christianity would now have had a greater hold of the world, if religious feeling had not been so much ignored. In what part of our nature are love, joy, peace, comfort, consolation, but in the emotional? They are certainly not in pure thought. Pure thought is invaluable, for it produces good feeling, but good thoughts certainly arise from good feeling. And if good thoughts are presented to the mind by the good feelings which the Spirit of God produces, the entire sanctification of man's nature will be promoted.

Methodism needs not to be ashamed of the great prominence it has given to feeling, for it has done more for the moral elevation of the world during the last hundred years, than had other agencies, and it will do still more for the salvation of the world in the future, for there is consolation in Christ, and comfort in the Holy Ghost.

In conclusion, we hope it has been made clear, in this essay, that man has not only a speculative knowledge, but a cognitive knowledge of the soul and the world; and also, that he may not merely have a speculative knowledge of God, but that a cognition of God may be obtained by an acceptance of God in Christ, through the Holy Ghost. A true metaphysical philosophy, though metaphysics is despised by nearly all our physical scientists and merely practical men, must, and does, satisfy the deepest wants and noblest aspirations of human nature. JOHN SNAITH.

ART. IX.—ATOMIC.

ALL beauty is truth. True features make the beauty of the face; true proportions make the beauty of architecture, and true measures the beauty of music. The beauty of truth is truth itself.

IF God has existed from all eternity, may He not have created from all eternity? If, to suit our "little schemes of thought," we suppose that He first began to create (matter or spirit) at any definite instant, or finite period of time, then he must have existed an eternity alone! But, how can we reasonably imagine a time when *He* was not active? An eternity of things *is* both possible and probable on the admission of an eternal God—but

not on any other hypothesis. New evolutions and formations of matter, in respect to any given world or system, is a very different thing from absolute creation, which means the causing to exist that which before had no existence. The proper rendering of the first verse of Genesis is this:—"In the beginning of God's framing the heavens and the earth—the earth existed utterly void, and darkness was on the face of the deep."

Two and two do not *make* four, but *are* four.

When we say that an idea is innate we simply signify that it is natural. It is natural, for example, for the eye to perceive externality, form, and distance, and it is natural for the mind to conceive the idea of cause. In this way, certain precepts and certain concepts are innate, connate, native, intuitive, direct, or natural. That is to say, being constitued as we are, we cannot but have them. The fashionable theory of vision, notwithstanding, it is as natural for the human eye to perceive physical distance *without* the aid of muscular experience, or anything else, as it is for the duckling of a day old to perceive and get to the pond, or for a lamb that has only been in the world an hour never to attempt walking through a wall or a tree; as, by the bye, it might do, were it unfortunately a philosopher! Has the human creature then, alone, of all the creatures we are acquainted with, no inherent ideas? Byron says:—

> "When Bishop Berkley said there was no matter,
> And proved it, 'twas no matter what he said."

And precisely the same might be said of him with reference to his celebrated theory of vision.

The essence of matter or of mind consists in the sum of its qualities, and not as far as can be conceived in a substratum or substance underlying the qualities. Take away the primary qualities of a thing, and thereby you evidently make it *no*-thing. When will people have done speaking of mere subjective abstractions (regulative ideas) as if they were *bona fide* objective existences! As far as anybody can see, Phenomena might do very well without Noumena, and, no doubt, *do*; having a rock to stand upon which is higher than the highest kind of all, of mere natural substrata. He who "hangeth the earth upon nothing" has, in all probability, hung both matter and mind upon the same. A *quasi* Noumenonism, it must be admitted, there may possibly be, and if there is, what can it be but God himself, as the basis on which nature alike in the material sphere, and the immaterial, ultimately rests. But are there not an *absolute* matter, and an *absolute* mind? Doubtless: and absolute *enough*, one might suppose, to satisfy any one of their existence, as such, when, for instance, they come within the sphere of our realisation as a Mount Vesuvius

making all that is within it speak in thunder, and as a Nicholas Copernicus with voice, yet of grander potency, virtually commanding the sun to stand still, and the earth to move! This much is clear, at all events, that if there be any nature of things over and above the one which images itself *phenomenally* in the mirror of our cognition, we can never know what it is, nor conceive of its mode of being. Moreover, it is consoling to think that matter, as *we know it*, is just as good for every purpose of practical utility, and scientific investigation, as if we knew for certain of there belonging to it a substratum as a concrete reality, and not as a mere abstract idea; and that mind as a constant succession of mental states flowing along the channel of consciousness, and based upon a constant consciousness of the ego, is as truly real an entity as it could be made by the knowledge of any *hypostasis* or substance immaterial that the most subtle sopher, or the most enthusiastic philo-sopher, could imagine for its improvement. A spade *is* a spade, call it what we may, and a spade is *nothing but* a spade search into it as we may. The ultimate rationale of existence, both material and spiritual, is admittedly a mystery profound as darkness; but we need not complicate it by the addition of gratuitous fancies of our own. To be wise above the attainable is to be wise below the rational. A material object —say a ball—is a collection of particles, and nothing more. And, metaphysically considered, what is it but a collection of properties, as extension, solidity, etc.? But qualities must inhere in *something*. Now, something, strictly speaking, is that which exists *per se*. And what is there, I should like to know, that exists *per se* but God only? "Life *in Himself*." "Who *only* hath immortality." Space and duration are nothing *in themselves*. On the hypothesis of the soul being a mere collection of qualities, it might be asked, how it can exist hereafter? The reply is, how, on this hypothesis, can it exist now? The realism or the idealism of the objects of our external perceptions is another question. I speak now of the objective as relative to us—as perceived by the senses, and as analyzed by the mind. Real or ideal, it *is*, and that is the great thing for us. The *how* of its being God knows, and he only. Substance (as substratum) and a "plastic nature" or physical soul of the world, belong to the same category of notions. Substance must underlie quality, and something must give things form and life. Exactly: Have you never read that in Him we live and are? If there be tribes of men who have no idea of a God, it is because they are an exception to the rule, through being below par in not possessing the requisite power of thought; and, *therefore*, the exception only *confirms* the rule. To assert that man cannot see, because some men are born blind, would be as absurd as it is contrary to matter-of-fact.

As our thought increases in extension, it decreases in comprehension. Siminides illustrated the truth of this when he said that the more he thought about God the less he seemed to know of him. But although neither our perceptions nor our conceptions can go far, yet they may be perfectly just and true as far as they *do* go.

A ONE-SIDED view of things is as common as it is inadequate; whilst an all-sided view is so uncommon as scarcely ever to be met with. If the dogmatist would go round the bush, instead of eternally beating it in one direction, he would see further and catch more.

If matter and spirit are not as we know them, but as we do not know them, then each may be either, or neither. No question of our knowledge being relative, but still it *is* knowledge. To beings of any order, no less than to us, things must even be what they *appear* to be. Nor is this proposition disproved by the possibility of two differently constituted beings seeing the same thing differently. Relatively, and therefore really, to each, it must *be* what it is known or realized to be. That is to say, to all orders and degrees of finite percipiency relativity must be reality, and reality relativity. Only the Perfect One can see and know to the bottom of things.

As Kant says, that alone is *truly* infinite than which a greater cannot possibly exist. The "one substance" of Spinoza's theory is simply the all, whole, or entirety of existence; matter, spirit, space, and duration forming the infinite, because eternal, Amalgam. This is *Pantheism;* and Pantheism is a gordeon knot which Reason cannot untie, and which revelation, by means of its two-edged sword of fact and truth, can alone effectually deal with. This knot cannot be loosed, it must be *cut.* No one of any philosophic insight worth the name but must admit that Spinozism is unanswerable on purely rational, *i.e.*, logico-metaphysical grounds. But, thank heaven, by means of the rod of Moses and of Christ we can smite that Red Sea of reasoned infidelity, and walk over dry-shod to a living God and a lively Hope! Give up the Bible, and where are you? Why, in a slough of despond, from which you cannot by any means extricate yourself. Verily, the Sure Word is as a light in a dark place.

Reason, without faith, tends to scepticism; faith, without reason, tends to superstition.

Half truth works more mischief than whole error.

First impressions and first impulses are generally the best. Logic does more harm than good, when it intrudes itself into the sphere of intuition.

Religion is more a question of fact than of logic.

To our higher instincts and intuitions, the existence of God, as power and intelligence, is self-evident. It is only when the leaven

of our logics begins to work, that those direct perceptivities become confused and uncertain.

COMBE'S Constitution of Man—a body without a soul.

BERKELEY'S Theory—a soul without a body.

REID'S Common Sense—other foundation can no man lay.

PRIESTLEY'S Matter and Spirit—matter without materialism, and spirit without immaterialism.

MANSEL'S Limits of Religious Thought—a bridle for the ass of dogmatism; a whip for the horse of free-thinking; and a rod for the back of him who thinketh that he knowing anything yet as he ought to know.

YOUNG'S Province of Reason—*Young's*, not Mansel's, nor mine.

DARWIN'S Theory—"Thereby hangs a *tail*, wherein lieth its strength or sting, no less than its weakness.

Make haste slowly, to make good speed.

In nature, as we know it, all is gradational. No leaps. Therefore, taking analogy as our guidance, we are compelled to look upon our immediate future on quitting "the warm precincts of clay," as a gentle gradation into a better or a worse sphere of existence, as the case may be. As Milton asks:—What if earth be but the shadow of heaven?" and may it not be added, of hell too?

Instruction is a putting in; education is a bringing out (*educo*); and you must, somehow, bring out, ere you can put in. In other words, capacity must first be formed, before it can be filled. No doubt, we educate by instructing. Exercise tends to growth and expansion; and you cannot teach the young idea how to shoot, even into such a simplicity as a knowledge of A, B, C, without strengthening the mental organs. Nature gives, education developes, and instruction fills our faculties.

Is it in the physical-basis theory of mind to explain the following? Can it account for the phenomena of consciousness, simply considered? Can it reach the origin of the phenomena? and can it trace causation among them? Or does it assist us to discover the conditions that determine the character and connection—the laws of pure thinking? It would appear to common sense that the laws of physiology and the laws of psychology are *toto cœlo* different, co-work as they may with each other, in the genetic effort which produces the actual phenomena of mind. Can the manipulations and insights of modern mechanico-biological science find out the sad consummation so undevoutly wished for, namely, that, after all, there is *not* a spirit in man, and that the inspiration of Matter, not of God, giveth him understanding? As the quality of man is a *phenomenal* fact, why should it be thought a thing incredible that it should be a fundamental one also?

LIFE.—Littleness developable into greatness, or collapsable into leastness.

GRACE.—The health of nature brought back by the Great Physician.

GOD IN CHRIST.—A less mystery than God out of Christ.

GOD OUT OF CHRIST.—The unknown and unknowable Something.

HEAVENLY PLACES.—Wherever there are happy faces through Christian graces.

MONTAIGNE.—Intuition too strong to be weighed down by a weak memory, and a chaos of material.

CARLYLE.—A Sampson in green spectacles.

COLERIDGE.—An intellectual somnambulist.

BYRON.—Passion red-hot set to music.

MILTON—Cathedral music in "diapason full."

SIR WALTER SCOTT—A prose Shakespeare, a poetic rhymster.

SIR WILLIAM HAMILTON—Kant's mind without his "verge and room enough"; or, Kant's quality without Kant's quantity.

"By a microscopic examination of the retina and optic nerve and the brain, M. Bauer found them to consist of globules of 1-2800th to 1-4000th of an inch in diameter, united by a transparent viscid coagulable gelatinous fluid." Power of littles! no doubt. But can any one bring himself reasonably to suppose that such an amalgam, under any conditions purely material and mechanical, could be made *of itself* to see and think?

One flash of true intuition is better than ten men who can render a reason merely syllogistical.

CHALMERS—Common sense inspired—Christianity on fire.

DR. JOHN DUNCAN—Socrates born again.

ROUSSEAU—The poet's eye in a fine frenzy rolling, and seeing nothing but Jean Jacques in his coat of many colours.

VOLTAIRE—Diogenes the Second in his tub, laughing at things in general, but extremely mindful of No. 1.

"SYSTEME DE LA NATURE"—Atheism made easy, by sophistry made plausible.

LOCKE—The key to all true philosophy; the pillar and ground of all that has come after him of the nature of mental metaphysics.

NEWTON—Industry rewarded, and humility glorified.

J. S. MILL—A great nature spoiled by a vile education.

SECULARISM—Christianism without its religious element; having promise of this life only.

POE—Intellect of diamond with heart of cold iron. "Bells" ringing out the morals of Pandemonium.

HEGEL—Genius minus its chief element, common sense. Clairvoyance of nothing.

HUMBOLDT—Could not see God for the universe.

SPINOZA—Could not see the universe for God.

FICHTE—Could see neither God nor universe for the ego.

The only right authority is the authority of right.

Better be above your position than your position above you; as a poet-exciseman like Burns might say to a "Laird o' Cockpen," "whose scant domain," and scanter brain, "geographer ne'er noticed."

YOUNG—Sublimity sublimized by genuine religious sentiment. *Too* good for a sceptical generation.

SHELLEY—Great poetry metaphysicized into strained sentimentalism, and pantheistic bombast.

BUNYAN—The tinker who soldered with gold. Fiction true and strange as fact. Dreamer of true dreams.

BRIEF NOTICES OF BOOKS.

The Class Meeting: How its usefulness may be promoted. An address by the Rev. G. E. BUTT, of Oxford. Second Edition. Price One Penny. London: G. Lamb.

A SENSIBLE, judicious, well-written address, which every leader and member of the Connexion ought to read.

Pulpit Earnestness; or, the ministry of earnestness and power the great want of the sacred Desk. By SILAS HENN. Fourth Edition, enlarged. London: G. Lamb.

FROM the reading of this pamphlet young ministers can scarcely fail to receive many useful hints, and to catch more or less of the spirit of earnestness which breathes in every page.

Primitive Methodism versus *Church Teaching.* Letters between the Rev. James Hall, Primitive Methodist Minister, Pocklington, Yorkshire, and the Rev. Allan Brodrick, M.A., Rector of Huggate, near Pocklington. Price Twopence. London: G. Lamb.

IN the trenchant exposure here given of the dangers to which the children of village Methodists are liable in Church schools, Mr. Hall has rendered good service to the cause of religious equality.

THE

CHRISTIAN AMBASSADOR.

ART. I.—THE PROPHET ISAIAH.*

By D. FRIEDRICH DUSTERDIECK. Translated from the German by the Rev. JOHN WATSON.

THERE is only one book in the Old Testament to which our pious affection is drawn more strongly and directly than to the prophetical book of Isaiah—that is the Psalter. The psalms are prayers which the entire community of the Church repeats in a thousand-fold harmony of voices and tongues; and every individual soul which would speak to its God finds in the book of Psalms the right words for every exercise: praise and thanksgiving, prayer and intercession, confession of sin and believing desire for redeeming and forgiving grace, sacred joy and sacred sorrow. After the book of Psalms, however, the book of the prophet Isaiah has ever been esteemed in the Christian Church as the most precious jewel among the sacred books of the Old Dispensation. Isaiah is called the evangelist of the Old Testament. His consecrated lips proclaimed the Old Testament Christmas-Evangel of the virgin's son, the Immanuel; his book contains the gospel for Good Friday and Easter—the wonderful prophecy of the sufferings and death of God's holy servant, who shall, nevertheless, prolong His days, and divide the spoil with the great. And at the end of all the wonderful ways of God the prophet shews us the eternal consummation, namely, the irrevocable separation between the ungodly, whose worm dieth not, and the blessed citizens of the New Jerusalem, whose light and life will be the Eternal One Himself.

From the book of Isaiah our Lord quoted the text of his first discourse at Nazareth (Luke iv. 17); our prophetical book contains a divine warrant for John the Baptist, who, with the voice of one crying in the wilderness, prepared the way of the Lord (Mark

* This paper is the substance of a discourse delivered by Düsterdieck at the Evangelical Union, Hanover, and published in part 3rd of the "Jahrbücher für Deutsche Theologie" for 1873.

i. 3; John i. 23); and our Lutheran Church has rendered into song the prophet's testimony respecting his call to his office, at which he heard from the lips of the seraphim the praise of the thrice Holy One, and appointed it to be used in the highest ordinance of its worship, the Supper of the Lord.

Even if we were able to disregard its decided religious interest, the prophetical book would retain, in a literary and æsthetical respect, the highest value. The book presents itself to us as the truly classical model of Hebrew composition. In the perfect form of prosaic and poetical speech, which has at its command the arousing power of the word no less than the tenderest love and sweetness, there meets us an inexhaustible fulness of the deepest thoughts and purest feelings. We hear the soft, peace-breathing murmur of the well of Siloam; but we hear also the roaring of the river overflowing its banks, and sweeping everything before it. Isaiah is not a man of many words, but he has much to say, and every word hits its mark. He does not repeat what is once sufficiently expressed; but against the unceasing sins of the impenitent people he addresses again and again, in the name of his God, denunciations and threatenings; and when we hear, time after time, the words, "For all this his anger is not turned away, but his hand is stretched out still" (v. 25; ix. 12, 17, 21; x. 4), a rising fear comes over us, and we begin to yearn for a final word of consolatory promise. And none of the Old Testament messengers of God have set forth the free, the all-sufficient, the sin and death conquering grace of redemption more thoughtfully, and, at the same time, with words of sweeter invitation. Isaiah may be called the John of the Old Testament; he resembles the New Testament Son of Thunder, who lay, however, upon the bosom of the Lord. None of the Old Testament men of God have expressed, with such certainty and confidence, as are evinced in the book of Isaiah, the paternal name of the everlasting One (lxiii. 16), and proclaimed His love, which is more faithful than a mother's love (xlix. 15).

What has been said affords us an introductory glance at the wealth of prophetical ideas which are treasured up in the book of Isaiah. I consider it my main task to exhibit to you, as clearly as I am able, the solemn, and yet the withal mild grandeur of these thoughts, which are, indeed, divine thoughts, proclaimed unto us through the illuminated mind and consecrated lips of God's chosen instrument. But this can only be done after I have given you a description, though a brief one, of the circumstances under which the prophetical discourses were delivered, and to which they continually refer. Such a delineation of the moral as well as many other important circumstances under which Isaiah had to exercise his office, I must, therefore, in the first place attempt.

And with this I shall be able to communicate the little that we know of the person of the prophet, and what pious tradition has added to it.

Isaiah was the son of a man, in other respects unknown to us, of the name of Amoz, the confounding of whom with Amos, the third of the minor prophets, arises solely from ignorance of the Hebrew. In the year of the death of Uzziah, king of Judah, that is, in the year 739 B.C., Isaiah was called to be a prophet by God appearing to him, as described in the 6th chapter of our book. His public ministry extended through the reigns of the three following kings of Judah,—Jotham, Ahaz, and Hezekiah. He witnessed the destruction of the northern kingdom and its metropolis Samaria, in the year 722, by the Assyrians, under Shalmaneser. It is also certain that Isaiah was with king Hezekiah when Jerusalem was besieged, in the year 718, by the Assyrian army under Sennacherib, but which, through the sudden destruction of 185,000 men, was forced to take to flight. Isaiah was in Jerusalem exercising his prophetical office at the time of king Hezekiah's sickness (to whose life God added, however, other fifteen years), and the embassy connected with it from the king of Babylon, who at that time still belonged to the Assyrian empire. We may, accordingly, assume with certainty that the public ministry of the prophet lasted about fifty years. That he lived under Manasseh, the son and successor of Hezekiah, is by no means certain. Of the time and manner of his death we know nothing. An old legend says that the idolatrous king Manasseh, provoked by his exhortations to repentance, resolved to put him to death. Then a cedar opened to conceal the man of God. But Manasseh caused the cedar to be sawn through; and when the saw touched the prophet's lips, which the seraph had once consecrated with the live coal from the heavenly altar, life fled.

Another tradition says that Isaiah lost his prophetical gift for a long time, on account of his not warning Hezekiah of a sin for which he was punished with leprosy.

Other legends, according to which Isaiah was of the royal race, a blood relation of King Uzziah, and held high public offices under king Hezekiah, are only important in as far as they express due acknowledgement of the spiritual majesty of the prophet.

Finally, I have also to mention here that Isaiah was married, and had several sons, to whose significant names I must afterwards return.

The entire fifty years' ministry of the prophet was devoted to the kingdom of Judah, and especially to the city of Jerusalem. He looked out, indeed, from his prophetical watch-tower, not only upon the northern kingdom of Israel, but also upon the kingdoms of the Gentiles, which lay farther or nearer within his field of

view, and proclaimed the counsel of his God concerning them also. But all these foreign kingdoms, above all the world-power Assyria, were considered solely on account of their relations to Judah and Jerusalem, the real object of his prophecy being the kingdom of Judah. I may, therefore, limit myself essentially to a description of the state of things in Judah and particularly Jerusalem, while I attempt, in the first place, to bring into view the theatre on which Isaiah stood and acted, the circumstances of the times upon which he seized in his powerful discourses, and the princes and people to whom he was sent. But that my description may have order, nay, even truth, and be clearly intelligible to you, it must be a two-fold one, corresponding with the two great parts of the prophetical book which bears the name of Isaiah. The concluding part of the book, chaps. xl.—lxvi., is not written by Isaiah, but by a prophet altogether unknown to us. Isaiah lived and laboured, as we have seen, in Jerusalem; but the prophet, from whom the second part of our book proceeded, lived and laboured about a century and a half later than Isaiah among the Jews who had been carried away captive to Babylon. The "here," which is emphasized in lii., 5, is as truly Babylon as the "here," xxii., 16, is Jerusalem. This opinion concerning the two great parts of our book is for a scientifically founded understanding of Holy Scripture as undoubtedly certain, as in general any opinion concerning such an historical fact can be; and I now lay claim to the perfect right of expressing and maintaining this judgment, not in an ungodly sense, as if we wished to be masters of Scripture, but with a conscience bound by the Holy Scripture's own clear testimony. Besides, for the faith of the Church this opinion is entirely unimportant, inasmuch as it does not depend upon what the man was called who wrote the second part of our book, and where and when he lived, but whether the Lord actually sent him and made him a true prophet. Concerning this there can be no doubt. It is the second part of the book of Isaiah which contains the Old Testament Gospel of the sufferings and immortal life of the coming Saviour, and the most complete prophecies of the wonderful order of the new salvation even to its eternal consummation. The man of God, who wrote the second part of our prophetical book, was perfectly equal in authority to the Isaiah with whom we are acquainted from the first part.

I shall confine myself for the present solely to the first part of the book, leaving unnoticed only those predictions concerning Babylon in chaps. xiii., xiv., and xxi., which are more related to the circumstances of the second part.

We have seen already that the prophecies of the first part extend from the year of King Uzziah's death nearly to the end of Hezekiah's reign. With the sole exception of the sixteen years of the

reign of King Ahaz, the external condition of the kingdom of Judah was, during all this period, truly prosperous. In a victorious war against Edom in the south, Uzziah had reconquered the large seaport town of Eloth; in no less successful battles with the states of the Philistines in the west he had subdued Gath, Jabneh, and Ashdod; and had built for himself fortresses within the conquered territory. He had, also, made the Ammonites in the east tributary. Thus was the kingdom secured on all sides, and great riches flowed in upon it. This happy state of things continued under Jotham, who also fought victoriously against Ammon, and who had no serious danger to apprehend from the northern kingdom of Israel (now in alliance with the Syrians), which was already hard pressed by Assyria. But during the reign of idolatrous Ahaz the blessing of God departed from the kingdom. Eloth fell into the hands of its Syrian neighbours. Edom and Philistia revolted. Against Israel allied with Syria, before whom Ahaz and the whole of Jerusalem were moved "as the trees of the wood are moved with the wind" (vii. 2), the king sought for help, not in the living God, but in Tiglath-Pileser of Assyria, which could only be bought at the price of ruinous dependence upon that heathen world-power. From this oppressive alliance with Assyria, Hezekiah, who had strengthened himself again by successful wars with the Philistines, and carried vigorously forward the fortifications of Jerusalem, endeavoured to free himself, in confidence, as it appears, in the power of the Egyptians, the rivals of the Assyrians (xxxi. 1, &c.). But the consequence was that an Assyrian army broke devastatingly in upon Judah. By an immense tribute, to raise which the treasury of the Temple had to be emptied, Hezekiah tried to buy off the Assyrian oppressors. But the sacrifice was in vain. Sennacherib marched before Jerusalem, in order to involve the city of David in a similar fate to what the metropolis and kingdom of Samaria had suffered some years before from the hands of Shalmaneser. But God's hour of judgment upon Judah had not yet come. In answer to Hezekiah's prayer, the city was, according to the word of Isaiah, marvellously delivered.

Thus was the half-century, in which the prophetical ministry of Isaiah fell, though not free from painful visitations, yet, externally considered, on the whole a prosperous time of power and wealth. But deep in its bosom the kingdom was afflicted with the most grievous moral evils. Even those kings, of whom it is said, they did what was right in the sight of the Lord, were not able to abolish the unchaste idolatry which the people practised in the high places, on the hills, and under the green trees; and during the reign of Ahaz the pure service of God was supplanted, even in Jerusalem, by the abominations of the heathen which were introduced again.

The people, led astray by the king and the great men, as well as by the false prophets, forsook their God, who had redeemed them from the bondage of Egypt, carried them on eagles' wings in the desert, and established them in the land of promise; worshipped Baal and Ashtaroth; and caused their children to pass through the fire to Moloch, as King Ahaz did himself. Some idea may be formed of the darkness of superstition and filthiness of morals which must have penetrated with this idolatry into the national life, by casting a look at the hideous figures of male, female, and hermaphrodite gods, the worship of which was borrowed from the Phœnicians, Syrians, Ammonites, Moabites, and other neighbouring nations—images, as they are in our time brought again to the light of day from the dens and caves of the old Moabitish land, whither they were cast, thousands of years ago, according to the predictions of the prophets, to the moles and the bats (ii. 20; xxx. 22). The idolatry, by which the nation violated the fealty due to its God and Lord, and, as far as it was able, annulled the covenant of promise, brought along with it, however, the fearful delusions of the soothsayers, astrologers, magicians, and necromancers. In these abominations the infatuated nation rivalled even the Philistines and heathen in the East (ii. 6). Thus were the fountains of truth and justice, fidelity and love, closed up. The Holy One of Israel and His law were forgotten; His precepts were contemned and His chastisements defied; a cry of conspiracy was raised against the true prophets, on account of their faithful warnings (Com. Amos vii. 10), whom the people silenced by force, wishing only to hear the false prophets, who preached to please the people (xxviii. 9; xxx. 10). Thus the religious foundation of the national life disappeared, which inevitably resulted in moral corruption. The people surrendered themselves to a thoughtless, even defiant, and, in relation to the prophetical warnings, mocking security, while they boasted of the prosperous state of the nation, or (xxxi. 1, &c.) sought protection in ungodly and imprudent alliances —a security which immediately gave place, at the approach of any serious danger, to the most cowardly despair. Every one was intent solely upon his own interest, sacrificing to a heartless greed of gold which shunned no deceit, to an insatiable longing for pleasure, and a wanton luxury to which the women especially were addicted, not only the rights of widows and orphans, but also the scanty provision for the poor. Of gold and treasure, of horses and chariots, there was no end (ii. 7); they joined house to house and field to field, until there was no place left for the poor (v. 8). Their bedsteads, even their palaces, had to be of ivory, and their beds of damask; and besides winter houses, they had to have separate summer houses (xxxii. 13; Com. Amos vi. 7; iii. 15). There was, likewise, unprecedented intemperance in eating and drinking

(xxii. 13; xxviii. 10), to which even the women abandoned themselves; and a luxury of fashionable dress, partly ridiculous and partly shameless. From the ironical discourses of Isaiah a lengthy article for a journal of fashions might be borrowed, so vividly does he portray to us (iii. 16, &c.) the proud, coquettish daughters of Zion, tripping along with stretched-forth necks and wanton eyes, with golden ornaments tinkling at their feet; arrayed in silken garments, wimples, and mantles; their hair curiously plaited and adorned with head-bands, veils, and jewels; and their necks and bosoms covered with miniatures of suns and half-moons, with amulets and smelling-bottles.

Such was the condition of the nation to which the prophet Isaiah was sent. We do not wonder at the earnest man of God comparing Jerusalem, in its deep degeneracy, with Sodom and Gomorrah (i. 10), and uttering the bitter complaint that, while the ass knoweth its master's crib, Israel had in its want of understanding forgotten God.

We purpose now to exhibit more precisely the most important ideas of the prophetical discourses with which Isaiah met the circumstances just described.

There is one fundamental idea, which is the burden of every discourse of the prophet, resounding everywhere—a fundamental truth, which forms the never-failing impulse to the entire life and actions of the prophet—that is, the immovable certainty of the holiness of God. The Holy One of Israel had sent the prophet; in the name of the Holy One he addressed the sinful people (chap i.). He had heard, when he received his call, the heavenly hosts praising the thrice Holy One (chap. 6.) The essence of every sin of the nation consisted in despising the will, the commandment, the covenant of the Holy One (v. 24, xxx. 11, &c.). From the Holy One, therefore, would the consuming judgment go forth (x. 17); but to the Holy One, also, would the eyes of the converted look (xvii. 7); and he would be sanctified with them in righteousness (v. 16); and they would cry out and shout, because the Holy One of Israel was great in the midst of them (xii. 6.). This acknowledgment of God, the Holy One of Israel, resounds clearly enough throughout the whole of the Old Testament; but none of the holy men of old have expressed it with greater clearness and definiteness and applied it more powerfully than Isaiah. This decisive testimony to the holiness of Jehovah must be constantly kept in mind, if we would understand and appreciate the prophetical discourses of Isaiah.

What does he mean, however, when proclaiming to us the Holy One of Israel? God is holy, because He, the Absolute One, has, in His own nature and will, the measure and rule of all good. His holiness manifests itself, therefore, in His suffer-

ing nothing before Himself, or about Himself, which opposes His nature and will. His requirement is, "Ye shall be holy, for I am holy" (Lev. ii. 44.) He that is evil cannot dwell before Him (Ps. v. 4.) The Holy One is like a consuming fire for everything impure and unholy. Upon Sinai the Holy One was enthroned in a thundercloud; only those who were called by Him might approach Him; every other man, yea, every beast, that broke through the barriers set up, would incur the penalty of death (Exodus xix. 12.) When Nadab and Abihu had approached the Lord with strange fire, and He had destroyed them, Moses said, "This is that the Lord spake, saying I will be sanctified in them that come nigh me" (Lev. x. 3.). And when Isaiah himself had seen in vision the Eternal One, he thought he would have to die, because he, a man of unclean lips, had seen the Holy One (vi. 5.).

From the severity of such fundamental views proceeds the thrilling power of Isaiah's exhortations to repentance and threatenings against the impenitent. The prophet sets before the eyes of the people, who were living in secure pleasure, the righteousness and inevitable certainty of the divine judgments, while he shows with what ingratitude they, who were intended to be the chosen people, repaid all the favours of their God. He had tended them like a vineyard; but, instead of sweet grapes, the vineyard yielded only wild grapes; therefore its wall should be pulled down and the plantation trodden to pieces. They drew sin, and consequently judgment, as with cart-ropes (v. 18); their wicked works were themselves the spark which would burn up the transgressors like chaff (i. 31). Already there appear to the eye of the prophet, at a nearer or greater distance, the executors of the Divine judgment, Assyria (v. 26; vii., 17, &c.), and Babylon (xxxix., 5). God calls for the spoilers; the ungodly nation will be carried away from the profaned land (xxv., 4) into captivity among the heathen. But this judgment with its sorrow cannot be the final end of the ways of God with His people (ix., 1). The Holy One of Israel had chosen His people, and blessed them with His immutable promise. The headstrong nation might certainly go so far astray, and had indeed gone so far that there remained nothing but the severest correction, as the last means of making an entrance for the word of the Lord (xxviii., 9); but the punishment with which God visits His once chosen people cannot, however, on account of the faithfulness of the Eternal One, have for its object the complete destruction, but only the purification of the divine commonwealth and its restoration to favour. Therefore does Isaiah, at his call to office, reply at once to the Divine threatening of judgment upon the people with the hopeful enquiry, "O Lord, how long?" And he receives, also, the assurance that there would still remain a holy seed from which the new community would spring (vi., 11, &c).

This brings us to the second fundamental idea of Isaiah's prophecies—we might say to another aspect of them, in which the one all-prevailing idea of the holiness of the God of Israel is exhibited. For the Holy One of Israel is also the Saviour of His people; and if God calls His people to account, if he wants to reason with them, it is upon the wonderful foundation of saving grace which is proclaimed at the beginning in the evangelical words, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," (i. 18). There is, indeed, continually held forth to the nation, in the name of Isaiah (salvation of Jehovah) a glad message, full of comfort and hope; and still more definitely expressed in the name of his eldest son, Shear-Jashub, (a remnant shall be saved) (viii. 18 Com. vii, 3; x. 22). But the security for the salvation of the nation, which shall be purified by the tribulation of impending judgments, is to be found in the name of the virgin's son, whose birth is set as a gloomy sign to unbelieving Ahaz; while to the eyes of God's believing people, even of the Old Testament (Micah v. 2), the same sign shines with Christmas splendour. Immanuel, God with us, is the child to whom the land of promise belongs (viii. 8); this is the guarantee, that the overflowing waves, which shall burst into Judah shall be restrained again at the right time, and serve only to wash away the sins of Israel (iv. 4; viii. 8). Let the heathen nations, whom God sends against his apostate people, boast as they like, in their vehement arrogance, of the victories which they have already gained, and imagine they will destroy the kingdom of David, as they have cast down Calno and Carchemish, Samaria and Damascus. They but revile the Eternal One, while they thus boast of their own power, and trust in their own wisdom; they do not understand that they are only a hired razor, only a rod which the anger of the Eternal ordains, only a staff in his hand, which will be broken in pieces and cast away when it has served its end (chap. x.). "Because thy rage against me, and thy tumult is come up into mind ears, therefore will I put a hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest" (xxxvii. 29). A son of the prophet is called Maher-shalal-hash-baz (he hasteth to the spoil), by whose significant name the sudden overthrow, ordained for them by God, is proclaimed to the haughty oppressors of Jerusalem. For the purpose of the divine chastisements is not the destruction, but the conversion and then the exaltation afresh of the chosen people. But only by righteousness can Israel be redeemed (i. 27). The Holy One of Israel sets no value upon eternal, hypocritical worship (xxix. 13). He loathes the festive assemblies with which the old sins continue; He looks not at hands uplifted in prayer which are stained with blood (i. 11, &c.); He has no pleasure in hearing the

noise of their songs (Com. Amos. v. 23). But the assured hope of the prophet is, that in the fire of judgment the dross has to be consumed, that the precious remnant of the church may be left as pure gold (i. 25; iv. 3, &c.). The imperishable stock of the nation will, though the withered branches and leaves be all cut off, sprout again, and bring forth fruits of righteousness (vi. 13). The wonderful works of God will open the eyes of this remnant of the people; they will learn wisdom, and sanctify the Holy One of Israel (xxix. 23). And not only will Israel, then released from captivity, dwell in secure peace; but the heathen, understanding also the mighty works of God, will hasten to Zion to learn the ways of the Eternal One (ii. 1, &c.); and "in that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." (xix. 24, 25).

But we have yet to turn our eyes to the brightest summit of Isaiah's prophecies: I mean the promise of the personal Messiah. The new salvation is, according to Isaiah, connected with the person of a Saviour. Not only does he foretell the *matter* (Sache) of the salvation, not only the truth, the method, the effect of the salvation, but the *person* of a Saviour. But, however wonderful these predictions are, they have, even from the Old Testament point of view, a side intelligible to our faith and clear to our conscience. Nothing is more personal than sin and guilt. Before the personal God stands the personal man with his own guilt, with his agony of soul and his longing for redemption. Personally he bears the judgment of God, who is offended by sin; he needs, therefore, a personal mediator, if his sin is to be removed, and he is to be a partaker of that righteousness which Isaiah extols also as the condition of peace (xxvi, 2, &c.). As the whole of the old covenant was mediated by the personal service of Moses, the lawgiver, so shall the new covenant also be established by a prophet like unto Moses (Deut. xviii. 18, &c.). Long before the time of Isaiah, a king after the likeness of David, and a king and priest after the manner of Melchisedek, was foretold by the prophets of Israel (Ps. cx. 4). These ancient promises of a Messiah formed the looked-for inheritance of the Old Testament Church, and the individual prophets set them, according to their special vocation and office, in ever richer and clearer light. From the house of David, Isaiah predicts, will the Saviour of Israel and the Gentiles come: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots" (xi. 1). The faith of the prophet beholds Him, as if the wished-for one had already come: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders; and his name shall

be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace," &c. (ix. 6, &c.). This Messiah, who shall redeem the sinful people by righteousness, will Himself be righteous in the sight of the Holy One of Israel: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (xi. 5). And not with human wisdom or natural power can he accomplish the great work of redemption, but "the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord" (xi. 1, &c.). For through Him shall the knowledge and the fear of the Lord spread over the holy land, until they shall cover it, as the waters cover the sea (xi. 9). Thus He will be a "wonderful counsellor" of his people, for He knows counsel and help against sin and its curse; He will prove Himself to be "Might and Hero" (Kraft und Held*); yea, God the Hero (Gott-Held); for He will not cast down the powers and kingdoms of this world with external force, as if His kingdom were of this world, but with His spirit and word. He will be with the nation of His redeemed ones, and abide with them as the "Eternal Father," leading them with unchanging love and faithful kindness; He will, as the "Prince of Peace," create blessed peace for His righteous people, who keep the truth, and rely upon God (ix. 5; xxvi. 2).

We come herewith to the third fundamental idea of the prophecies of Isaiah, or to the third direction in which the prophet's one leading conception of the holiness of God, to which he always firmly adheres, develops itself: the new salvation which Messiah brings to His people is righteousness and holiness, and every temporal and eternal blessing which deluges the land with peace and joy is only a fruit of this righteousness.

It would certainly be a grievous misapprehension of Isaiah's fundamental moral view; it would be a complete misunderstanding of the evangelical character of the whole of Old Testament prophecy, were we to understand our prophet as intending to say that the new righteousness, that the pious walk of the converted people will be rewarded according to its own merits, with an abundance of blessings, even for the outward life. No; it is the grace, the mercy of the faithful God which provides the new salvation for the chosen people and sends to them the Saviour. Isaiah bears testimony, likewise, to the principle according to which every real bestowment of divine grace is made: "If ye will not believe, surely ye shall not be established" (vii. 9): and "he that believeth shall not make haste" (xxviii. 16). "In returning and rest shall ye be saved; in quietness and confidence shall be your strength:

* Luther's version.

Blessed are all they that wait upon him" (xxx. 15, 18). The judgments in which God visits His people, and leads a remnant to repentance are, indeed, evidences of His grace seeking sinners. From Him comes the breath of life which awakens the dead (xxvi. 19); it is His Spirit, the spirit of wisdom and the fear of the Lord, which fills the land with knowledge of the Lord (xi. 9); the Eternal One who dwells on high fills Zion with judgment and righteousness, so that salvation, wisdom, prudence, and the fear of the Lord are the wealth of the nation (xxxiii. 6); and the community thus favoured extol their God with the acknowledgment:—"For thou also hast wrought all our works in us" (xxvi. 12).

He bestows upon them, first of all, the forgiveness of sins: "For thou hast cast all my sins behind thy back" (xxxviii. 17). Every blessing flowing into the newly glorified city of God is established with the promise: "The people that dwell therein shall be forgiven their iniquity" (xxvi. 12). The people who shall assemble again in Jerusalem shall be called holy (iv. 3), and the way which leads thither, the way of holiness, over which the unclean shall not pass (xxxv. 8). The walls and bulwarks of the city are the salvation of God (xxvi. 1).

Upon this moral foundation of the divine dispensation of grace every other temporal and eternal blessing promised to the new divine community rests. Are the sins on account of which they were delivered to the heathen and led away into exile forgiven and taken away, then they will be brought home again and put in possession of the promised inheritance. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (xxxv. 10; xi. 10). Then shall the divisions between Judah and Ephraim be healed, and the ancient jealousy appeased (xi. 13); yea, from the Prince of Peace shall a peace proceed, in which the Gentiles also will share, and which—to use the apostle's words—will bring even to the groaning creature its redemption (Rom. viii. 19, &c.). The nations will beat their swords into ploughshares, and spears into pruning hooks (ii. 4); the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid (xi. 6). And the Lord will swallow up death in victory, and wipe away tears from every face (xxviii. 8).

Such predictions point beyond the narrow limits of temporal history and earthly relations. The prophet beholds in vision the temporal and eternal together, as the former rests, indeed, upon the latter. His illuminated vision pierces through the successive stages of time and the historical fulfilment of the saving counsels of God to the eternal consummation, to the blessed end of all the

ways of God; and in the light of eternity he shows the truth and value of all the divine revelations and mighty works of God to his nation.

We turn now to the second part of our book, chap. xl.—lxvi., which was not composed by Isaiah, but by a prophet of equal authority, and in many respects similar to him, with which we have taken, as I have already said, the prophecies concerning Babylon from the first part in chapters xiii., xiv., and xxi.

Here we find ourselves in an entirely different region: we stand in Babylon about one hundred and fifty years after Isaiah's time. The prophet shares with his people the grievous tribulation of the captivity in the impure land of the proud heathen. After the storming of Jerusalem by the Chaldeans and the devastation of the country in which the hostile neighbouring nations, especially the Edomites, took part, the last king of Judah was seized in flight, and compelled to witness the murder of his sons, and then, after his own eyes were put out, was dragged to Babylon. There they sat, the captive children of Judah, by the rivers of Babylon, and wept when they remembered Zion. "Our harps"—thus one of them plaintively mourned—"we hanged on the willows in the midst thereof. Then they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying, sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land. If I forget thee, O Jerusalem, let my right hand forget her cunning" (Psalm cxxxvii).

But not all who dwelt in the strange land had cherished this sacred longing after Zion and remained faithful to its God. Far too many enjoyed themselves in rich, luxurious Babylon. They became rich in that rich land, and would not hear of returning to Jerusalem (lvi., 9, &c.). They fell into idolatry, and made to themselves gods, enflaming themselves with idols, under every green tree, slaying their children in the valleys under the clifts of the rocks (lvii., 3, &c). They practised violence and oppression on their humbler brethren; their hands were full of blood. They despised and persecuted the true prophets of God, whose solemn exhortations to repentance were offensive to them; but they loved to hear the lying prophets and their seducing words of flattery. They were proud of the Holy One of Israel, but without serving Him in holy fear. They boasted of the name of their God and their election to be His people, but not in truth and righteousness. They observed many outward ordinances of worship, but their hearts were far from God, and their walk shewed them to be a blind and disobedient people, with necks of iron and brows of brass (xlviii., 1, &c., lviii., 3, lix., 1, lxv., 1 and 11).

Nevertheless, the faithful God had not forgotten His faithless

people and permitted the covenant of grace to fail. For its sake and for His name's sake He stretched forth His hands all the day to that rebellious people (lxv., 2). That which had been already declared by Isaiah of the wonderful counsel of God, what Ezekiel, a companion in tribulation, had testified, we hear also from our nameless prophet, namely, that God wills not the death of the sinner, but that he may return and live. And even now the hour of redemption is drawing nigh. Already the executor of the divine judgment upon the proud monarchy of the Chaldeans is approaching. Cyrus, the prince of the Medes, whom the prophet calls by his real name as if present, God has taken hold of and ordained for His shepherd and servant. God will subdue the heathen, namely, the Chaldeans, before him, and ungird the sword of the king of Babylon, so that the doors shall be opened before him, and the two-leaved gates not remain shut (xlv., 1, &c.; xliv., 28). "Come down and sit in the dust, O virgin daughter of Babylon, for thou shalt no more be called tender and delicate, and lady of kingdoms" (xlvii., 1). Already the mourning Chaldeans flee before the unceasingly advancing Medians (xliii., 14), and hell from beneath prepares to receive the king of Babylon, and celebrate his terrible overthrow. "Art thou also become weak as we? art thou also become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God" (xiv., 10, &c).

In the midst of this great crisis stands our prophet; from the public tumult, when the Babylonian empire falls to pieces, and a new empire is founded by the bloody sword of Cyrus, sounds through the lips of our prophet the firm, clear word of divine revelation: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned!" (xl. 1).

This is the theme of the whole of the noble prophecy which forms the second part of our book of Isaiah. There are here three groups of the most magnificent songs joined together in clear order. Each group comprises nine chapters. The first two groups conclude alike with the solemn words: "There is no peace, saith my God, to the wicked." The same idea forms the conclusion of the third group; but here, when the entire prophecy reaches its conclusion, this judgment sounds more fully and forcibly; an outlook into eternity is presented; here the sentence is pronounced upon the wicked: "Their worm shall not die, neither shall their fire be quenched."

But the message of comfort and peace is addressed only to those

who have been purified by the fire of tribulation, and converted to their God. Three principal parts, corresponding in substance with the above-mentioned three groups of songs, are contained in that comforting message of peace: first, that God's wonderful counsel had ordained the redemption of the nation, and His glorious power would bring it about; then, that the way to exaltation and honour lay through humiliation and suffering; finally, that the new salvation rested for time and eternity upon righteousness and holiness.

It is not necessary for us, however, to turn our attention in succession to the three groups of prophecies just referred to. We may obtain a satisfying glance at the wealth of ideas presented to us, if we, without following the beautiful order in which the particular thoughts arise, grasp at once the full treasure.

The prophet has, first of all, to declare to the nation languishing in misery, the true ground of comfort, the infallible security for every sacred hope of which he is the herald. All comfort, every hope is founded on the living God. I, even I, saith God, am the Lord, the first and the last: I am thy maker, thy husband, thy Saviour (liv. 5). I, even I, will do it for my sake, for my name's sake. "Where is the bill of thy mother's divorcement, whom I have put away?" (l. 1.) Certainly, if the Holy One of Israel had wished to reward the daughter of Zion, who ran frequently after idols as her paramours, and broke the covenant of love, according to her unfaithfulness, He would have given her a bill of divorcement and have put her away. But when He said to the people of *His* choice: "Your iniquities have separated between you and your God" (lix. 2), He did not mean to banish them from Himself, but to provoke them to return in penitence, and to lead them, crowned with new favour, into the old loving fellowship. Even the severe chastisements, ordained for the faithless nation, serve this purpose of divine faithfulness. By God's chastening judgment shall the people be purified and prepared for the new salvation. That the desolation of the promised land, the destruction of the holy city, and the banishment of the people into the lands of the Gentiles, should prepare the way for the new salvation, are certainly incomprehensible divine thoughts, but "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (lv. 8). No one was His counsellor; but He predetermined all this; He proclaimed it before it came to pass; He, the Almighty One, who meteth out heaven with the span, before whom the nations are counted as a drop of a bucket (xl. 12, &c.), He carried it out. Thus did He get honour with the heathen; thus did He show that He alone is the Lord, and that all the idols are nothing. Not merely for the sake of His people, many of whom had fallen into idolatry, but also for the sake of the heathen, before

whom he wishes to show His glory, does God scourge by means of the ironical discourses of the prophet the wickedness and folly of idolatry. "The smith with the tongs both worked in the coals, and fashioned it with hammers, and worked it with the strength of his arms, yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man, that it may remain in the house. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire. And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and saith, Deliver me; for thou art my god" (xliv. 12, &c.). The impotent vanity of these idols will be evident in the judgments which are breaking in upon Babylon. Bel boweth down, Nebo stoopeth, the costly images of its gods will be laid upon beasts of burden by the Medes, and dragged away as welcome articles of plunder (xlvi. 1, &c.). Then will the infatuated children of Israel, when every conceivable help is taken away, and every wicked confidence is brought to nought, repent and turn unto the Lord. For this is the indispensable condition of the new salvation which God has prepared. With penitent confession of their sins, they must seek the Holy One, then He will turn to them in mercy. "Our transgressions are multiplied before thee, and our sins testify against us" (lix. 12); that is the acknowledgment which Israel learns to make under God's rod of anger; but then it hears the divine answer: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (lx. 1). "For a small moment," saith God, "have I forsaken thee; but with great mercies will I gather thee. For the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (liv. 8, &c.). And from the free grace of God the people shall receive, without money and without price, that which can satisfy their souls (lv. 1).

But in all that we have heard so far from the predictions of our prophet, there is as yet nothing of that which distinguishes him from all the other prophets. What has been already mentioned has certainly his peculiar evangelical tone; but in the foregoing we meet with only the grace and truth of God declared already by Isaiah, with, certainly, special clearness and power, with peculiar sweetness and charm. Nay, the substance of all these prophecies is the common theme of all the prophets. But as the brightest summit of Isaiah's prophecies was the Christmas message of the

birth of the wonderful child, who should dispense righteousness and peace from David's throne, so the task assigned to our prophet is to predict the death and resurrection of the Saviour. His entire prophecy runs out, I may say, to a personal summit, and points with this summit to Gethsemane, to Golgotha, and to the rocky tomb in the garden of Joseph of Arimathea. And not that alone, but this prophecy has in view also the innumerable hosts who shall find, through the lowly and exalted Saviour, that righteousness which avails with God, and reach their inheritance in the heavenly Jerusalem. I refer to the truly evangelical prophecy (addressing us, as it were, in New Testament language) of the suffering, but also glorified servant of God (chap. liii). This prophecy is the Holy of Holies, not only of our prophetical book, but of the whole of the Old Testament; and as converted Israel resembles refined silver, coming forth from the furnace of tribulation, this prophecy, which came into existence amid the full flame of that tribulation, is like the silvery sheen which proves that the purification of the precious metal has been effected.

If it is an incomprehensible decree and inscrutable way of the divine counsel, that God humbles His people under the hand of the proud heathen, in order that He may exalt them in His own time, it is a far greater wonder in the dispensation of His grace, that the sinless One is given for sinners, and that through the dying agony of God's righteous servant eternal salvation is provided. "Who hath believed our report," the prophet complains, "and to whom is the arm of the Lord revealed?" The report which he proclaims is the doctrine of the Cross, to some a stumbling-block, and to others foolishness. The sacred counsels of divine grace are here presented to us, the blessed mysteries, inscrutable to the natural understanding, yea, apparently contradictory, which only become known in their truth and power, and show themselves in their saving efficacy to our faith. The Just One, who had done no violence, and in whose mouth there was no guile, suffered for the unjust. The Holy Servant of God, on whom the pleasure of the Lord rests, is bruised for our iniquities; the chastisement of our peace is upon Him, and with His stripes we are healed. And because He is thus humbled He shall be gloriously exalted. Because He is led as a lamb to the slaughter, He shall be taken from prison and judgment, and have a countless generation of believing people (liii. 8). Because He has made His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hands. "Therefore," saith the Lord, "will I divide him a portion with the great, and he shall divide the spoil with the strong; because He hath poured out his soul unto death; and he was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors."

ART. II.—COUNSELS TO YOUNG MINISTERS ON FINISHING THEIR PROBATION:

An Address by the Rev. ALEX. MCKECHNIE.

IN addressing you, I have one advantage: you are not entire strangers to the work of the ministry. You have had a few years of active work. The yoke has been upon your necks; and as you work on, you will find out that practical work is the best teacher. Information you can receive from others, but knowledge from your own experience. A few more years of active labour in preaching, visiting, studying, praying, and enforcing Church discipline will learn you more of the real work of the minister of Jesus Christ than all the book information in the world. Books and teachers can give you good advice; but for you to follow that advice is another and widely different thing. Some people are profuse in tendering advice, specially to ministers; far more so than they desire, or receive, or act upon. Indeed, if you follow everybody's advice, the greatest blunders and confusion will follow. Your voice will either be too loud or too low, too strong or two weak for some. The motions of your hands, arms, and head will either be too gentle, or too violent for others. The structure of your sermons will either be too metaphysical or too poetic; too flowery or too bald; too practical or too doctrinal; containing too many anecdotes or too few. You will find it greatly to your comfort to take little or no notice of nine-tenths of the counsels, recommendations, and fault-findings administered by either friends or enemies. Men in all ranks of society, but specially ministers, purchase wisdom by experience; but occasionally the purchase is both a costly and painful one. Remarks by others upon your voice, your reading, your pulpit action, the matter and style of your sermons, your tidiness or slovenliness in dress may shoot many a dart of sorrow through your heart; but this is what you must submit to as public men. Children learn to walk by means of repeated falls; the bruises are painful, but the walking is pleasant and advantageous. The knowledge of the properties of heat and cold, and the taste of things pleasant and repulsive can only be obtained slowly and painfully by experience. So much of the wisdom that you need to do your work efficiently must be obtained slowly and painfully by your own experience.

But, nothwithstanding that we are necessitated to accept of these facts as a part of the discipline through which we must pass as ministers, still I am to tender you some advice to help you in the discharge of your important work. Parents do their best to prevent their children from falling into youthful follies and vanities,

ɔut results often prove the truth of the old adage about "old heads ɔn young shoulders." Hence, my remarks will be in the form of ıints, springing out of my own experience.

I. *The first hint I have to give is, to take heed to your individuality.*—You are a unit—a personality. You have a nature n common with other men, but you have personal aptitudes that belong exclusively to yourself. Men are born with physical, intellectual, and moral tendencies; you never expect as you pass through the forest to find each tree exactly alike. Although each oak tree is distinguished as an oak tree by its likeness to the oak trees around it, yet each oak tree is peculiar as to its size, shape, thickness, and branches. This unity in diversity is peculiar to men as well as to trees. While all men have a common nature, the individual is marked by characteristics peculiar to himself. Some men are born with the instinct of science; others are artists from their infancy; and others, again, bring the gift of poetry or of logic with them into the world. Physically we have the stout and the lean, the strong and the weak, the tall and the short. Morally we have the kind and the morose, the gentle and the peevish, the amiable and the rude, the combative and the yielding. As ducks take to the water and eagles to the skies, so men take readily to that they like the best. Your constitutional tendencies will run through the whole of your life, and will show themselves like the granite rock, which shoots up through all the earth's secondary strata, and shows its hard head at the top. Outside influences can only operate upon and draw out that which is within. Heat, light, rain, and air create nothing. They can only operate upon animate on inanimate nature so as to draw out or develop that which is within you. We cannot bring out of a thing what is not in it. Hence, education, culture, teaches one only means to an end. Education exercises the faculties of the mind, but it cannot create. It cannot give capacity, it can only develop it where it exists. All the education in the world could not have made John Wesley as eloquent as Whitfield, and no amount of training could have given Whitfield the logical or administrative capacity of Wesley. Hence, never allow your mind to be oppressed with sorrow because you are not as distinguished as some preachers for your ready wit, vivid imagination, logical acumen, and moving eloquence. Do not worry yourself into wretchedness because you are not a Spurgeon, a Dr. Parker, or Dr. Landels. Ask yourself, first, whether you were born with wings before you attempt to fly. One evil that runs through nearly all books and lectures on the qualifications of the ministry is, it is taken for granted that all ministers have mental, moral, and physical constitutions alike. My advice to you is, find out the quality of the stuff of which you

are made, then work with might and main to make a first-class article of it. Goods composed of good stuff, and well made, will always command a market, and sell well, although they may not be of as fine a quality as others. People generally find their way back to the shop where they secured the article worth their money. "Study to show thyself a workman that needeth not to be ashamed;" for "in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour. If a man purge himself, he shall be a vessel unto honour, and prepared unto every good work." As a minister, to be a "vessel to honour," you must make the best of your intellectual material. And to do this—

1st.—*Do not attempt impossibilities.*—Young men burn with desire to "understand all mysteries and all knowledge." They do as Solomon tells us he did: "I applied my heart to know and to search, and to seek out wisdom and the reason of things." They are determined at once to be great philosophers, great divines, great writers, and great preachers. To accomplish this they must become profound historians, astronomers, botanists, and logicians. The result is that they must spend their time in running over too many subjects and in reading too many books, so that they can only secure a smattering of the various branches of knowledge to which they give their time and attention. Instead of acting in this way, find out your personal aptitude, or what studies your mind feels the most at home in; then secure the best books and teachers on those subjects, and then throw the full force of your nature into it. The result will be, if you do not know hundreds of subjects, you will at least have become the master of two or three.

2nd.—*What you attempt to do, do not do it in a hurry.*—Some ministers are always trotting or galloping. They appear determined, by their own example, to solve the problem of perpetual motion. When you meet them they have never a moment to spare, they have had bare time just to read a few chapters of such a grand work, but if you ask them what the author says, or how he treats his subject, in their hurry they have forgot that. They become anxious, excited, and nervous. The train will be gone before they arrive at the station, although they have run for it, and in their haste over-thrown a child on the road, and stunned several elderly people and ladies with their elbows. Although they eat fast, walk fast, write fast, read fast, and talk fast, they are generally behind with their work. They had three sermons to preach on Sunday, and knew this all the week, but in their hurry after one thing and another, they could not fix their minds what to preach about till last thing on Saturday night. Try to avoid this kind of express speed, and habituate yourself to pursue your studies and

other ministerial duties without so much hurry and confusion. It is by doing a little, and doing it slowly and thoroughly, that you will attain the habit of doing more with facility and pleasure.

3rd.—*Try to concentrate the full force of your mind on the work in hand.*—Gather all your thoughts in from other subjects, and fix and bind them to the study of the moment. Do what you have to do with all your mind, and with all your heart. Put all the steam on. Lots of good horses have been spoiled through life for the want of not being properly broken in at first. If your intellectual horse wants to prance, rear, and kick, put on double bit and bridle, and if that won't do, give him whip and spur at the same time, until he becomes obedient. Once train the mind to throw its full energy into the work in hand, and you have gained a power that will be of marvellous service to you through the whole of your ministerial life.

4th.—*Make the best use of your intellectual stores.*—To accumulate is one thing, but to use your savings well is another. It is not the number of guns, swords, bayonets, men, and horses that wins the battle, but the best use of them. So it is not the number of books you read, nor the number of subjects you study, that will enable you to make a good sermon; but the tact to turn at once what you have read, heard, experienced, and studied into your discourse. Some men can drive a roaring trade and make lots of money with a small capital; while others, with large fortunes to begin with, have failed. Think of the way in which a lady dresses herself to advantage! Her ornaments of gold, silver, and precious stones are so placed upon her person as to strike at once the eye of the beholder. Her best ornaments are never placed under her dress, but upon it. So it is not the number of intellectual jewels that you have carefully gathered and stored up that will place you on vantage ground as a preacher, but your ability to adorn your sermons with them. It is not the quantity of water in the boiler that moves the engine, but its condensation into steam, and that steam centred in the cylinder. Some ministers devour books like locusts devouring every green herb, but when they preach no one receives the benefit. They resemble the old tinder-boxes that were in use before matches were invented. If the tinder was damp, it made no matter how often you struck the flint and steel, there was no light; their intellectual tinder-boxes are always damp when they come before the public. Some bees are diligent in gathering honey, but as soon as they deposit it in the hive, by some mishap they bury themselves in it. So, by some mishap or another, some of the profoundest scholars and most diligent students have failed in the pulpit. They have not succeeded to turn their rich stores of learning and knowledge into their sermons, so as to gain the public heart to Christ. See to it

that you have not only in your treasury things new and old, but that you know how to bring them out for the good of others.

II. *Take heed that God is constantly the supreme object of your love.*—To say that supreme love to God is the most indispensable element in the gospel minister, is the same as to say that eyes are needful to a guide, that ears are needful to a musician, and that love is needful to a mother. Morally, the soul lives, moves, and has its being in the objects supremely loved by the affections. They are the roots and feeders of all moral actions. They are the soul's eyes, ears, hands, and feet. The soul will not think long about, be interested in, nor sympathise with what it does not love. Let the affections be fixed, then all is fixed. As the twig is inclined the tree is bent. All turns as the affections turn. They are the soul's axis, pulleys, cords, and weights. They are its sails, and the wind that fills the sails. They are the keys that wind up the moral watches of life, the springs that set them in motion, and the regulators by which they keep good or bad moral time. Hence, let the love of God take the full mastery of the affections. What then? The fetters of self-love and creature-love are not only broken, but God has gained the absolute supremacy in the soul. He has become first. He has a right to be first. He will be second to none. He admits of no rival. "Thou shalt have no other gods before me."

Love is jealous of its rights. "Ye cannot serve God and mammon." "Ye cannot serve two masters." The affections can only have one sovereign at one time. Now, if Christ will not recognise any man as united to him whose affections are not under the supremacy of his love, how much less will he acknowlege any man as his ambassador in whose affections his love is not all and in all? Christ will not have us to have the tongue of an ambassador of love and the heart of a rebel. The heart will soon carry the day. Soon the cold heart will cool down the love of formal prayers and spasmodic efforts of eloquence to induce sinners to be "reconciled to God." The hearts of those who listen are quick to detect the difference between appearance and reality.

Who can be warmed by a painted fire? The child knows the difference of the warm embrace of the mother and the formal embrace of the stranger. So, saints and sinners soon feel the difference betwixt apparent warmth and that real fervour of soul that is kindled by the burning beams of the Saviour's love. Real feeling is infectious, and cannot be imitated. A clear head and a ready tongue may enable a minister to expatiate on the wonderful theme of God's love; but unless there be a corresponding consciousness of that love manifested in himself, human hearts will not readily respond to his appeals. So deep and so ardent were the emotions of the apostles on the day of Pentecost as they spoke on

the Saviour's love, that the mockers said, "These men are full of new wine." It is this supreme love to Christ that can alone give you supreme interest in your work. Think of the interest the astronomer takes in suns, stars, and moon; the geologist in stones and soils; the botanist in plants and flowers; the merchant in goods and chattels; the patriot in his country; and the mother in her child, and you will find that the degree of interest is according to the depth of love. Jacob loved Rachel, and his interest in her was such that he "served seven years" for her, and they seemed to him but as a few days," for "the love he had to her."

Ask the astronomer, the geologist, the botanist, the patriot, the merchant, and the mother to take less interest in the object of their love, and they will soon reply, We cannot, unless you can cool down our love to them. This principle of the enduring, suffering, nature of love, ever ready to make any sacrifice, however great, for the object loved, explains the language of St. Paul, when referring to his own sacrifices: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung." Supreme love to Christ makes everything relating to his interest ours. It destroys the distinction betwixt his interests and ours. Love has made them one. To despise him is to despise us. To honour him is to honour us. "And they two shall be one flesh." "We are members of his body, of his flesh, and of his bones." To do his will is delightful, however painful the sacrifice in so doing. "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus." The minister who speaks of his sacrifices for Christ as if he expects sympathy and remuneration for making them, his interests are not yet entirely absorbed in those of Christ's. His heart is not fully under that love to Christ that identifies their interests and makes them one. If it were ease and honour, wealth and life, would not be dear to him, if they but testified of his love to Christ. Poverty is wealth, ignominy is honour, and death is gain to the true minister, when the glory of Christ and the salvation of souls demand it. Keep this love to Christ glowing in your soul, and it will—

(1.) *Keep your motives constantly pure.*—Motives are the mainsprings of action. If the eye be single, there will be no duplicities or guiles. Your soul will be like a crystal fountain; you will fear not who looks into it. You will be a stranger to double-dealing. Cunning and craft your soul will abhor. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever are of good report" your soul will love.

(2.) *It will render your consecration to your Divine Master entire.*—You will know nothing of half-heartedness and lukewarmness. Christ will be your "alpha and omega, the first and the last." His love gliding along through every avenue of your affections, you will delight not only to know, but to do, his will.

(3.) *It will fill your soul full of pity for the perishing.*—Of your loving Saviour it was said, "He had compassion upon them, because they were as sheep having no shepherd." Filled with his love, you will breathe his spirit, and in his steps you will tread. To you sin will never feel a light thing. Tears will be your meat and drink, because men keep not the law of your God. With Christ you will weep over sinners, and that will lead you to pray for them with a "soul exceeding sorrowful, even unto death." This is the best stimulant to labour, to pluck sinners from eternal death.

(4.) *It will keep up a deep sense of responsibility in your soul.*—You will hold on to your work, and not dare to trifle with it, as some have done—nor lay it aside for something that will bring you more gain and ease. You will feel that Christ has sent you into his vineyard, and that you must bear "the burden and heat of the day" till your work is done.

(5.) *It will keep up a true sense of your dependence on God for success in your work.*—"Not by might nor by power, but by my Spirit saith the Lord," will run through every duty; and your deepest feeling of this will be when alone with God, on your knees in silent, earnest prayer. This will make you pray "with all prayer and supplication in the spirit." And as you gather in the fruit of your toil, you will present it to God as a thank-offering through Christ.

(6.) *It will make you sociable and worthy of confidence.*—In your itinerant work you have to mingle much in society; you have not only to visit families, but be entertained by them. With them you have to eat, sleep, and be as one of them. Hence, in the most of families you will be a very high authority. If the love of Christ fills you, you will not betray the confidence placed in you. You will be no busy body, retailing the secrets of families and setting true friends one against another. A word from you will be repeated over and over again. Surely the minister of the Lord Jesus Christ should be as deserving of confidence as either the physician or the lawyer. The love of Christ ought to constrain you to mind not only what you say, but how you act. Under its purifying influence your conscience will not allow you to act the fop or the would-be gentleman, so as to give the families with whom you are entertained unnecessary trouble and labour.

III.—*Take heed to the way in which you discharge your public duties.*

1st.—*Do not act so as to make people believe that you are cleverer than you really are.*—Scraps of Latin, Greek phrases, attempted learned criticism, as if you were profound in scholarship, will do you no good, but much harm. Real learning soon makes itself known. Take care, and do not on every occasion hold up all your intellectual goods for sale. Mind that you do not sail under false colours, or you may be taken for a pirate. Bladders soon burst, and the man who filled them with wind might have known that. "Showy men are sure, sooner or later, to be sent to the wall." But while you avoid being showy, you have no need to always run in the same rut and to keep preaching old sermons from new texts. There are plenty of pearls if you will only dive deep enough into the ocean of truth to find them. The straws swim on the top, but the pearls lie at the bottom.

2nd.—*Do not appear to be in public what you really are not.*—To assume saintly airs and solemn tones for the sake of mere effect is mockery before God and offensive to man. True hearts soon feel that the "sad countenance was" put on for the occasion, and meant to create impression without any true feeling. Let your outward appearance be in harmony with the inward man of the heart. Masks are poor substitutes for real faces; painted cheeks soon fade. There is no fragrance from painted flowers. Carry daily about with you an under stratum of seriousness and sincerity; then there will be no need of the hollow shout, the vehement bluster, to create excitement in the absence of all holy feeling and influence. You have no need to jump out of the pulpit, leap over forms and pews to make people believe you are in earnest. Keep the holy fire of the Holy One continually burning in your heart, and you will have heat enough at any time to set the coldest heart on fire.

3rd.—*Take care not to become a kind of moral scavenger.*—In the discharge of your ministerial duties, lots of sincere but mistaken persons will want you to sweep down everybody's moral cobwebs, and to clean up other people's moral doorsteps. They would have you to be constantly brandishing your pruning-knife, to cut away what they are pleased to call dead branches. They would have you to act the part of the weights and measures inspector; you must be always examining whether professors of religion are weighing and measuring themselves, not by the standards of the sanctuary, but by false ones of their own making. If you do not mind, you will soon be largely employed as a moral nuisance inspector, who must see to it that all moral drains are kept clean and sweet.

It has been reported that some one waters his tobacco, another sands his sugar, one smelt of drink at the prayer meeting, and others have been where they ought not to be, and said what they ought not to say.

Now, while you must be careful not to countenance any kind of immoral conduct on the part of a member of the church, you must be careful not to run at every busybody's tittle-tattle. If you will only make a good use of your eyes and ears, you will soon see through people, and become a good judge of character. Your chief troubles will spring out of the administration of the discipline of the Connexion. You will find only few official brethren who will think and allow others to think. You must either adopt their opinions and follow their judgments, or you are set down as having some personal spleen against them. And you must not be at all astonished if they do not try to remove you at the year's end. You will not at all be the right man in the right place for them. But while you claim the right to form or have an opinion and judgment of your own, do not act as though, having a right to think for yourself, you had also the right to think for everybody else. Brethren have as much right to think and differ from you as you have to think and differ from them. And, if for so doing, you seek to damage them, were the Pope's chair vacant, you would be an eligible candidate to fill it. In a community like ours, where liberal policy prevails, the lordly minister will soon become the bull's-eye for many an able marksman.

4th. *Do not be frightened of yourself in the discharge of your work.*—Never begin to cavil about a few extra appointments or a journey involving a little extra toil. Do not set yourself to weigh your work by the ounce, or to measure your journeys to a foot or a yard. Let the limits of your work be simply the limits of your health and strength. All for Christ and souls. Seek to find a paradise in earnest, protracted, holy work. Dream not of rest till you find it in your Father's house above. Do not go about seeking people to weep over you, because you have to leave your comfortable room to face rain, snow, and dirty roads to save souls and glorify Christ. Be men, and act like men. In the field of art, science, politics, and commerce, what difficulties are encountered and sacrifices made! Think of a Livingstone plodding himself to death, under an African sun, to discover the source of the Nile. Think of Maylott exclaiming, when the doctor told him he must return to England or die, "Then it must be Africa or heaven." You are not sent, neither by Christ nor the Connexion, into the ministry to preach so many sermons, walk so many miles, visit so many families—and no more for so much salary. Neither are you sent to act as you please, or to seek your own ease, comfort, or honour; you are sent to work under the apprehension that you had the true spirit of work in you, and that you only wanted the opportunity to have your entire time at your disposal, that it might be fully employed for Christ. Do you want inspiration to work? What a noble race have preceded you in the Connexion—

Bourne, Clowes, Petty, Garner, Flesher, Batty, Sanderson, and others, who were "in labours more abundant," who, in addition to encountering thunderstorms, had to endure showers of brickbats and rotten eggs, and whose unbending spirits are still crying in our ears—"Work—work, for the night cometh when no man can work."

ART. III.—THE OXFORD METHODISTS.

Memoirs of the Revs. Messrs. Clayton, Ingham, Gambold, Hervey, and Broughton; with biographical notices of others. By Rev. L. TYERMAN. Hodder and Stoughton. 1873.

THE *Oxford Methodists* is a kind of supplementary, or companion volume to the author's *Life and Times of the Rev. J. Wesley*, and is made up of surplus material—chiefly correspondence—which he did not consider necessary or prudent to embody in the larger work. We remember the Irishman's critique of a certain dictionary—"A good book, *only it changes the subject so often.*" This was precisely our first feeling on reading the *Oxford Methodists*. The book is fragmentary—a storehouse of fragments, but grouped together by useful and pertinent remarks and reflections, and, on the whole, forms a volume of interesting and instructive reading. "One star differeth from another star in glory"; they are not all clothed with the same splendour; a few of them always outshine the others. You are arrested by their brilliance while yet the West is aglow with the setting sun; and then, when exhausted day retires, and night wraps earth in her sable folds, they still appear as stars of first magnitude. And so of Zion's firmament. Gilfillan wrote a book some years ago, to keep in view "the remoter stars in the Church's sky." That sky has nearer stars—stars of the first magnitude—whose surpassing lustre will for ever command attention. It was so in Bible history; it has been so ever since—it must be so. The Methodist sky is no exception. Its early morning sparkled with "burning and shining lights," which shot forth a radiance that still beams on us. Whitfield and the Wesleys are encircled with a matchless lustre; but there are "remoter stars," such as Clayton, Ingham, Gambold, Hervey, and Broughton, and Mr. Tyerman writes to keep them in sight. Look back to the early part of the last century, when the writings of Hobbes and Shaftsbury, Toland and Maudeville, were upsetting the religious faith of the higher classes, when the churches of the country were deserted, the clergy profligate, and the wail of Zion's woe broke on the ear of heaven, and when, to complete the picture, Mr.

Wesley wrote of many Oxford collegians, as "often more pernicious than open libertines; men who only retain something of outward decency; who idle away the whole day, and repeatedly revel till midnight, and, if not drunken themselves, encourage and applaud those that are." But the picture, sad and dark as it is, has just a tinge of brightness. In the background are a group of Oxford Methodists. Let us look at them. The scene, a private chamber in the University; the company, Messrs. Morgan, Kirkham, and the two Wesleys; objects, to read the Greek Testament, hold prayer-meetings, discuss the aspects of Church and society, and devise means for their improvement. Presently the number begins to swell. In 1730 some pupils of the Wesleys joined them. Two years after, came Ingham and Broughton; then Clayton, with three of his pupils; and lastly, Hervey and Whitfield; all of whom were young; all were inexperienced; not one had any definite views of theological science; but they were eminently sincere, benevolent, and self-sacrificing. Above all, they were intensely anxious to merit the favour of God.

Are Ritualism and Romanism twin-sisters? We believe they are. Is Methodism to be regarded as England's chief bulwark, hurling back their deadly tides of heresy? We believe it is. And were these Oxford Methodists—Whitfield excepted—Church of England Ritualists? What! the founders of Methodism the fathers of Ritualism? Mr. Tyerman declares they were such. They were not, perhaps, so full-blown as their descendants. They wore no grotesque millinery, burnt no incense, never thought of worshipping the Virgin, or praying for the dead; but for all this, they had much in common with their successors. They contended for Apostolic Succession in the most approved fashion, and devoutly remembered every saint in the calendar; they fasted on Wednesdays and Fridays, and took the Sacrament at least once a week. There is no evidence that they believed in the Divine presence in the eucharistic elements; still, they talked of an "outward sacrifice offered therein," and more than approved of mixing water with the wine. But imagine Wesley enforcing mortification, penance, and confession! And imagine how his priestly dignity would be chagrined when his sister Emily retorted, "To open the state of my soul to you, or any of our clergy, is what I have no inclination to at present; and I believe I never shall. I shall not put my conscience under the direction of mortal man, frail as myself. To my own Master I stand or fall. Nay, I scruple not to say that all such desire in you, or any other ecclesiastic, seems to me like church tyranny, and assuming to yourselves a dominion over your fellow-creatures which was never designed you by God." She was a heroine. But not so many of her sisters in these days, or we should not hear so much of creeping into houses and leading captive silly women.

But Clayton was to blame for the ridiculous ceremonies and solemn nonsense of the brotherhood. Up to the first moment when he appeared upon the scene, the Bible had been their sole standard of faith and morals. He soon changed everything. Beyond doubt, they had sought salvation by works before he came among them. Their only means of justification before God were relieving the poor and needy, visiting the fatherless and widow, seeking the outcast, schooling the ignorant, preaching to the prisoners in the castle and the debtors in Bocardo. But neither Clayton nor they knew any better. Wesley had not met with Peter Bohler then. It should be noted that these High Church proclivities were modified in after life—with some scarcely a vestige remained, especially among those who were brought to a knowledge of salvation through faith in Christ Jesus.

The Wesleys and Whitfields must ever be considered as the leading spirits in the great propaganda, but the world has their biographies from many pens. Mr. Tyerman calls attention to others of less note.

Here is a young Irishman, inheriting all the impulsiveness and warm-heartedness of his countrymen, full of high-toned friendship, and a soul throbbing with deepest sympathies. The poor share his wealth, thieves and highway-men his Christian toils, and murderers, swinging into eternity, are solaced by his counsel and prayers. Gambold writes of him:—"He was a young man of an excellent disposition, and took all opportunities to make his companions in love with a good life; to create in them a reverence for public worship, and to tell them of their faults with a sweetness and simplicity that disarmed the worst tempers. He delighted much in works of charity. He kept several children at school, and when he found beggars in the street he would bring them into his chambers and talk with them." Such was WILLIAM MORGAN. We name him first, not because he was the brightest star in that little sky, but because he was the first of the Oxford Methodists. God put His finger upon the man's soul, and stirred it with serious thoughts; then, there were private readings, and private prayers, and works of practical piety, amid the busy haunts of men. Kirkham and the Wesleys were invited to join him, and Methodism, with all its mighty issues, sprang into life. Morgan was most intimate with the Wesley family, and the Wesley family was full of respect and concern for Morgan. If John Wesley were in London, Morgan could send him a strange medley of commissions without the slightest apology. With just an incidental allusion to the Methodist movement, he writes to his friend:—"Stewart desires you to get the rule of court for him, and let him have it as soon as possible. Carter begs you would call at Mrs. Hannah Ebbin's, upholsterer, in Shadwell-street, near Tower Hill, at the sign of the

Flag, and let her know his present condition." "Fisher desires you to look into the *Gazette* and see whether the estate of John Davies . . . is to be sold. You would do well to buy a few cheap spelling-books if you can meet with any." "Comb's goods were seized last week. 'Tis thought he is gone to London. If he should call on you for what you owe him, put him in mind of paying you, for me, the twelve shillings he owes me." "I wish you would bring my picture of Queen Elizabeth to Oxford, as carefully as you can; it is in a large book in your sister's closet. There is a plan of mine in the box with your linen, which I likewise desire you would bring with you." "Pray don't forget to call for my pocket-book." Morgan had a keen eye to business, but his letter does no credit to his religion. We must not forget, however, that it was written only three months after the first meeting of these young men, and that their piety and zeal were not so intense as they afterwards became. It was not till August, 1730, that he could prevail on Wesley to accompany him in his visits to the prisoners and debtors in the Castle. Wesley was so delighted with his first visit, that he proposed to go twice a week, and wrote his father an interesting account of their mission. The Epworth rector applauded their labours, and said: "You have reason to bless God, as I do, that you have so fast a friend as Mr. Morgan, who, I see, in the most difficult service, is ready to break the ice for you;" and then advised them to seek the approval of the chaplain and Bishop. This secured, their scheme was fairly launched. "Its first object was a condemned felon; its first visitor was William Morgan; its first approver, Wesley's father; and the next, the Bishop of Oxford, and his chaplain, Mr. Gerald." Poor Morgan's work was soon done. Mind and body were unhinged by distressing illness. He was compelled to step aside, and debtors, felons, widows, and orphans, were left in other hands. The virulence of his malady increased, so did the storm of persecution and trial. Oxford sneered—Dublin raged; the college wags shouted "Bible moths," "Holy Club." The Irish father wrote: "You cannot conceive what a noise that ridiculous society in which you are engaged has made here. . . . . You may walk uprightly and safely without endeavouring to outdo all the good bishops, clergy, and other pious and good men of present and past ages." There was a visit to Dublin, a consultation of physicians, little sleep at night, random talk by day, a ride towards Cork for change of air, a tremendous fall from a precipice, a rescue from drowning, a return to Dublin, an attemp to jump from the bed-room window, "God will protect me," cries the madman; in a few days poor Morgan was dead—the first Methodist dead—the first Methodist in heaven.

A fresh storm, raised by Morgan's melancholy and tragic end, now

broke upon the Oxford brotherhood. The Wesleys have killed him, was the common slander. Hear Wesley's defence, written to Morgan's father:—"On Sunday last, I was informed that my brother and I had killed your son; that the rigorous fasting which he had imposed upon himself, by our advice, had increased his illness, and hastened his death. . . . . I am obliged to clear myself of it, by observing to you, as I have done to others, that your son left off fasting about a year and a half since; and that it is not yet half a year since I began to practice it." In justice to the bereaved father, we must state that he did not share the ill-natured opinion, nor join in the general clamour. The best proof of this is, that he put his only surviving son under the tuition of the man who was accused of killing the other.

It cannot be said that William Morgan played any important part in carrying out Methodist operations, except originating them. His untimely death prevented him from that; at the same time it it impossible to say what he would have done had life permitted. Neither is it easy to determine the cause of the malady which smote him down in the midst of his useful toils.

But look at CLAYTON, the High Churchman and Jacobite. John Clayton commenced life as the son of a Manchester bookseller, went to Oxford in 1726, became Hulme's exhibitioner in 1729, and in 1732 was introduced to Wesley in the street, and at once accompanied him to his room. He soon threw the whole energies of his soul into the Methodist scheme, but was quite as eager in the development of his High Church proclivities. Hitherto the brethren had been guided by two principles of action—to do all the good they could, and to qualify them for this, took the Sacrament as often as possible. Clayton, however, thought fasting would help them, and so they fasted. He suggested that they should keep saint days, so they went through the whole calendar: he was of opinion that the practices of the early Christians would be of service to them, and at once they began to rummage in the dusty writings of the fathers. He had but a limited stay at Oxford after he joined the Methodists,—only about a year. But it is a peculiar coincidence that, when Oxford lost Clayton, Methodism lost its pupils. It may be that they only joined it out of compliment to their tutor, and that, when deprived of his presence, their courage failed them. Anyhow, the friendship between Wesley and Clayton was not quite so transient. The distance between Manchester and Oxford could not separate them; they were together by an extensive correspondence and frequent intercourse. In twelve months the High Churchman had contrived to make his mark upon the Arch Methodist: Clayton, the High Churchman, the rabid Ritualist, is Wesley's bosom friend and counsellor. Not only so, but Dr. Deacon, the semi-Romanist and non-juring priest, is the intimate

friend and counsellor of both. We have written Dr. Deacon, a semi-Romanist, and if his published works may be accepted as a reflex of his opinions, the term is not too strong. All his works are, more or less, tinctured with Popery; but his "Full, true, and comprehensive view of Christianity," offers you the genuine article. Take a selection from its contents:—"Public Confession and Penance;" "The Eucharist, a Sacrament and a Sacrifice;" "Unction before Baptism;" "Consecration of the Oil and Water;" "The White Garment;" "The Kiss of Peace;" "Prayer for the Faithful Departed," &c. Such was Clayton's instructor and guide, and, through him, Wesley's. Perhaps Clayton never adopted all the doctor's views, but he was under their spell till the close of his life.

Clayton was but a young man of twenty-four when he arrived in Manchester, but he was a man of mark, great natural abilities, extensive reading, high culture, energy, and perseverance. He was not the man to live an obscure, recluse life; he possessed power, and he would use it; he could speak, and would make himself heard; he soon attracted public attention. Only four months after his arrival he was appointed to preach the *Ordination Sermon* in the Cathedral. Shortly after this, Dr. Darey Lever was made High Sheriff of Lancashire, and appointed Clayton to be his chaplain. Then came the Assizes, and Clayton, in his capacity of chaplain to the High Sheriff, a young man of twenty-seven, had to preach the Assize sermon. The text indicated the boldness of the man; the sermon, the ability of the preacher—"He beareth not the sword in vain; for he is the minister of God, a revenger, to execute wrath upon him that doeth evil." It was a pointed, faithful discourse. At the request of the sheriff and grand jury, Clayton published it, and gave it the characteristic title,—*The necessity of duly executing the laws against immorality and profaneness.* "Wickedness," said the intrepid preacher, "is grown to such a head in the world; immorality and profaneness are become so epidemical among us, that nothing but discipline and wholesome rigour can prove a cure for it. . . . . God knows, the flagrant impiety of our days, the excessive corruption of these dregs of time, this rust of the iron age, into which we are fallen, is such as every good man must complain of, and for which charity itself can find no sufficient excuse or extenuation."

Again—"If drunkards, swearers, and debauchers were constantly brought to justice, it would doubtless lessen the number of criminals, and abate the commonness of the vices. Many a poor family would be rescued from beggary and starving, were the drunken, idle master of it properly corrected."

Once more—"Authority is a sacred thing, of divine original, and, therefore, as it may not be resisted by subjects without danger

of damnation, so neither may it be lightly neglected, nor wantonly misapplied by those entrusted with it; lest they provoke that God to anger *who putteth down one ruler, and setteth up another.*"

These are brave words—fearless sentiments; though it may be fairly questioned whether they do not unduly stretch the authority of the magistrate.

"Vanity of vanites; all is vanity," saith the preacher; all is uncertain; the most cherished friendships only live to die. Wesley's conversion sounded the death-knell of Clayton's friendship. To depart from the refined usages of the Church; to take preaching peregrinations up and down the country; to stand in field, lane, or Market-place, proclaiming the Gospel to a people who would not go to church to hear it, was an outrage, if nothing worse, upon the decorum of worship. So thought Clayton; Wesley thought otherwise; the haughty High Churchman never spoke to him more. Wesley's conversion took place in 1738, and Clayton's death in 1773, an interval of thirty-five years, during which Clayton maintained his sullen coldness. There is no proof of any violent rupture, neither was there any friendly intercourse. Charles Wesley spent a fortnight in Manchester in 1756, attended church regularly, and stood close to Clayton during service, but there was not the slightest token of recognition. Charles writes—"Not a look would he cast towards me, 'so stiff was his parochial pride,' and so faithfully did he keep his covenant with his eyes, not to look upon an old friend when called a Methodist." Did Clayton oppose his former friends? or did he encourage and take sides with the foes that did? We have no answer.

To what extent Clayton became implicated in the Jacobite movement of 1745, cannot now be clearly known. But was he implicated in it at all? Well, he fell upon his knees before the Pretender, in the streets of Salford, and prayed God's blessing upon him; he visited the Prince in the evening, said grace for him, supped with him, kissed his hand when he left him, and, afterwards, aided his cause by his pen and purse. A number of other charges were made against him; but it is probable many of them were false, and a few highly coloured. Three sons of Dr. Deacon, true to their father's principles, enlisted under the flag of the Pretender; but were captured by the Royal troops, and tried and hanged in London. The head of the eldest, and the head of Siddal, were then sent to Manchester, and fixed on the Exchange. The next issue of *Whitworth's Magazine* favoured the public with the following—

"The de'il has set these heads to view,
And put them upon poles;
Poor de'il, 'twas all that he could do,
When God had ta'en their souls."

Clayton had to fly till the storm blew over, and what was worse, his Bishop suspended him for three years. When his period of silence ended, and he resumed his ministerial duties, his bishop commanded him to preach before him; but he startled bishop and congregation, by giving out for his text—"I became dumb, and opened not my mouth, for Thou did'st it."

His life was not mis-spent, although not so useful as it might have been had he not taken the pet with the Wesleys. He was an able instructor of the young, a constant visitor of the poor and friendless, and an uncompromising foe to vice. His Jacobite and High Church proclivities aside, he was a sincere, earnest, and laborious clergyman. He died in his sixty-fourth year, and a handsome monument, bearing a flattering inscription, marks the spot where his ashes rest—a tribute of his pupils' affection.

INGHAM was a handsome man, prepossessing in appearance, and one of the most diligent and devout of the Oxford Methodists. His piety was deep, his earnestness was intense, his heart large, benevolent and warm, and his sympathies were as wide as humanity. He was a close student of the Bible, a firm believer in Providence, had any amount of self-denial, but rather lacked firmness. It is pleasant to turn from a bigoted sacerdotalism to a vigorous Christianity, and a man full of the Holy Ghost. We find them both in Ingham.

He was twenty years of age when he joined the Oxford Methodists, in 1732: but he was not a Christian. Like the rest of the Brotherhood, he was a kind of conscientious Pharisee, trying to save himself by works; and if works could save a man, he certainly deserved salvation. Here is a day's work:—"I have methodised my time according to the following scheme: Suppose I rise at five, or sooner, I spend till six in devotion, repeating a hymn and chanting a psalm, then praying and reading the *Holy* Scriptures. At six, Christian treatises. At seven we breakfast; I then get a lesson out of the New Testament, then a collect, then most of the Common Prayer; then forty-two poor children come to me to read. From nine to eleven I read in the Greek Testament, according to Franks. At eleven I go to teach the rug makers' children to read. Twelve, dine; read Morris's shorthand. Two, Greek Testament; four, walk; five devotion; six (Monday), I choose the subject beforehand; seven, supper, and read Milton and other religious books to the family; nine, pray for myself and friends." Such was the state of things at Osset in Feb., 1734. He was careful over many things; but there is not a word about "the one thing needful." No wonder he was still distressed. His friends assured him that a day or two's shooting would put him right; he tried it; the game fell, but not his burden. Next, he wrote an amusing letter to Wesley, craving his advice:—"Ossett,

Nov. 30th, 1734. Rev. Sir,—Such is the wretchedness of my station at present, that, if I durst, shame would persuade me to conceal it from my best friends. . . . . I desire you to resolve me. Will it be lawful to sell a thing above its worth, purely because the buyer hath a desire for it? Also, whether it be convenient, or lawful, for a Christian to dwell with a Quaker, when under no necessity? Also, whether persons ought to eat, or openly declare they fast, when no necessity puts them upon it?" These are three amusing questions, at any rate. Did the Oxford Methodists unchristianise the Quakers? and were they considered such heretics, that it was not lawful to dwell under their roofs? Certain it is, that their religions were as divergent as the poles; with Ingham and his friends, everything depended upon form; the Quakers, on the other hand, cared no more for mere form than for the man in the moon.

Ingham returned to Oxford in 1735, and was ordained on the 1st of June following by Bishop Potter. On the same day he preached his first sermon to the prisoners in the castle. Three days after he went to London and commenced his ministerial career as the "Reader of Public Prayers," in two London churches. Imagine a young man of buoyant spirits and burning zeal shut up in a desk and reading prayers to a sleepy congregation; the thing was too tame; the ardent, active spirit broke loose, and went on a preaching tour through many villages surrounding the great city. Souls fell everywhere before him; his success was marvellous; the passion for evangelism was in the ascendant; the character of his future toils was determined. The brethren were scattered! Wesley is at Epworth, Clayton in Manchester, Ingham and Gambold in London, Hervey at home, and Charles Wesley in the country. Ingham writes Wesley, on June 17th, 1735, "I have been with Mr. Gambold and Hall to see Mr. Law. We asked him some questions, but he talked only about man's fall, and the one thing necessary." Wesley's reply was startling: "Fast and pray, and then send me word whether you dare go with me to the Indians." Ingham fasted, and prayed, and went. A letter of seventeen closely printed 8vo pages, written from Savannah to his mother, gives his reasons for going, his experiences on the passage, and his life among the Indians. His reasons were as follows:—He would always have Wesley's example; he could rise earlier in the morning; he should not meet with so many temptations to sensuality and indulgence; he should be free from the slavery of worldly interests, and the danger and drudgery of hunting for preferment, which makes many betray the Church to serve the State, and to deny Christ to please worldly-minded men; and lastly, the glorious promises made to them that forsake all for the Gospel. The Indians were no particular gainers by Ingham's visit to them, but the results to

himself were of the highest moment. The Moravians taught him the doctrine of conversion, as their ship clove the surges of the Atlantic; and his rough experience among the untutored savages and lawless settlers of Georgia profitably schooled him for his Yorkshire toils. After thirteen months of fatigue and privation, he returned to England in search of more labourers; but he never returned to Georgia.

It is the autumn of 1737, and Ingham, by his fervid sermons in the church, and conversation in the houses of private life, is creating a strange sensation among his Yorkshire friends. Here is an extract from his letter to Charles Wesley, brim full of the Methodist fire and spirit:—

"I have just been talking to Mr. *Godly*, curate of Osset (you know that I believe he is misnamed). I was all on a tremble while I talked with him, and for a good while after. However, he trembled as well as I, and since he went away I have been praying for him in agony. I seem to be full of hope, as if God would change his heart. One of the wickedest women in Osset is turned since I came down; and I believe she will make a thorough convert. She says she is sure God sent me to turn her heart. To His holy name be all the glory. There is another poor soul here, that is under the most severe agonies of repentance. Cease not to pray for these. Last Sunday I preached such a sermon at Wakefield as has set almost all about us in an uproar. Some say the Devil is in me; others, that I am mad. Others say, no man can live up to such doctrine; others, again, extol me to the sky, and say that I ought to be a bishop."

After paying a short visit to the Moravians, in Germany, and attending a powerful Moravian lovefeast in London, he returns to Yorkshire full of the Holy Ghost. The churches of Halifax, Leeds, Wakefield, and other places, are packed with excited crowds, spell-bound by his irresistible, burning utterances. Character and conduct are changed, and multitudes of deathless spirits find new life in Christ. These scenes were too revolutionary for the ice-bound creed of Sacerdotalism; the clergy became jealous and malignant, and at the Congress held at Wakefield in 1739 all the church doors in the diocese of York were closed against him. What could he do? a clergyman without a church of his own, and ruthlessly shut out of the churches of others. "There is a tide in the affairs of men." Ingham's had reached the flood. What had Wesley done under similar circumstances at Kingswood and Bristol? He would do the same, and soon the village green, the crowded thoroughfare, and humble cottage, echoed with the glad tidings of salvation, the sobs of penitents, and shouts of joy, while upwards of forty newly-formed societies told the story of his success.

Ingham admired the Moravians, and the Moravians admired

Ingham. His love for the Moravians increased; his love for Wesley cooled. His connection with the Methodists ceased. Wesley was charged with preaching false doctrine, and Ingham became a Moravian. Strife raged in the ranks of the German brethren. Ingham had turned his societies over to them, but many objected to be turned into Moravians in that way, and the seceders formed the first Methodist society in Yorkshire. Ingham's fame as an Evangelist was now established. The "upper ten thousand" were attracted by curiosity, and some of them came to hear him. Among these were four daughters of the Earl of Huntingdon, and one of them—Lady Margaret—got converted, and in November, 1741, Ingham made her his wife. This marriage created no little stir in the fashionable world; but it was a happy one for Ingham. Lady Ingham soon became instrumental in saving not a few of her family. During a conversation with one of them she exclaimed, "Since I have known and believed in the Lord Jesus Christ for life and salvation, I have been as happy as an angel." The listener became serious and restless, and in a short time the famous Countess of Huntingdon found peace with God. Ingham, being one of the leading spirits in the Moravian movement, was chosen, in 1742, to represent the English cause at the Synod held that year at Hirschberg, and again in 1744 to present a loyal address to the King at the very moment when the Pretender, assisted by Clayton and his friends, was disturbing the country and threatening the throne. Two years after this Ingham got into difficulties himself. He, with Grimshaw and Batty, went to conduct a cottage meeting at Colne; the vicar was enraged at such an unwarrantable proceeding, and, at the head of a furious mob, broke up the meeting. Brutality followed; the Evangelists were ignominiously dragged through the streets; clubs were brandished over their heads; Ingham's coat was torn to tatters, and, after plentifully bespattering them with mud and dirt, the amiable vicar conducted them to the Swan Inn, and finally closed the scene by administering magisterial justice.

Ingham was so disgusted by the arrogance, inconsistencies, intrigues, and constant feuds among the Moravians, that he finally severed himself from them in 1752, and, being followed by a few thousands of the brethren, he set up a circuit of his own. Eighty flourishing societies were soon established, covering an area of 500 miles. But again there was discord, followed by disruption. A "horrid blast from the north" had shaken everything. The false dogmas of Sandeman, who attacked Hervey's "Theron Aspasio," and the Rev. J. Glass, who had been expelled from the Scotch Church for heresy, were agitating different parts of Scotland. Ingham sent Messrs. Batty and Allen to collect information concerning this new sect. They came back full of Sandemanian

theology and discipline, and scattered it broadcast over Ingham's societies. The storm commenced; the "blast" did its work, and left him with only 13 out of his 80 societies; and these were Sandemanians, *as was Ingham.* The northern blast had not left him unscathed; the works of Sandeman and Glass were read, and their dogmas substantially embraced. Poor Ingham! He had been a High Church Pharisee, a Methodist, a Moravian, and now a Sandemanian. Attempts were made to reconcile the revolted societies, but in spite of Lady Huntingdon's letters, and Whitfield's prayers and tears, and the personal intercession of Charles Wesley, they maintained their hostile attitude. It was a tremendous wreck; the thirteen societies dwindled to nothing. Ingham's loving heart bled, his mind was affected, sudden and horrid fits of melancholy seized it; "I am lost, I am lost," was his despairing cry. Lady Huntingdon and his affectionate wife succeeded now and then in restoring comfort to him. But new sorrows came rushing upon him; death gives no quarter; his faithful friend, Grimshaw, fell a victim to it; his beloved, noble, Christian wife, passed to the spirit world soon after. He never rallied more. Just four years after he joined his wife in heaven. Ingham, now and then, erred in judgment, but he was always sincere, always conscientious, always laborious; he was pre-eminently a successful Evangelist.

One more of the brotherhood we notice, and then lay down our pen. JOHN GAMBOLD was a man of parts; he had a subtle, masculine, brilliant intellect, and this well cultured. Dearly did he love the British dramatists and poets; perpetually did he revel in metaphysical researches, and ever and anon was he borne to giddy altitudes by a fervid imagination. He was full of vivacity too, full of activity, full of life; but there was no parade of learning, nothing to offend the taste of the most fastidious. Gambold was humble and retiring as a child. He had been at Oxford two years when death removed his father, but was present to see the loving eye grow dim, and to receive the counsel which the dying parent knew how to give. Poets and dramatists were thrown aside, and vivacity gave place to an overwhelming passion for his soul's salvation. The seed sown by dying breath was beginning to germinate. What pangs of sorrow! where could he find deliverance? His friends administered amusement, the learned imparted knowledge, he read the fathers, and tried to imbibe their spirit; but still, his Platonic piety brought no comfort; his dress was still neglected, his mind was filled with gloom, and his heart sick with years of disappointment. "One day an old acquaintance entertained me with some reflections on the whimsical Mr. (Charles) Wesley, his preciseness and pious extravagances. Though I had lived with him four years in the same college, yet, so unable was I to take *notice of* anything that passed, that I knew nothing of his cha-

racter; but, upon hearing this, I suspected he might be a good Christian. I therefore went to his room, and, without any ceremony, desired the benefit of his conversation." This was his first contact with Methodism, just five months after its first meeting. He was now a Methodist, but not yet a Christian. For years after this, although he was ordained and presented to the living of Stanton-Harcourt, his religion was nothing better than a modern edition of the ancient Mysticism. He lived amid the shadows of the early churches, buried himself in the most abstruse writings of the fathers, and moulded his Christianity upon their model, but still he was unhappy; his heart panted for something it could not find. At last, after eight years of struggle, the first shadows of the weary night begin to pass, and morning, serene and bright, is breaking on his skies. Help, too, is at hand from unexpected quarters; Wesley opportunely arrives from Georgia, and Bohler from Germany, and these, with Charles Wesley, meet at Oxford, but their former friends had left; Gambold was the nearest, they visit him. "We went to Stanton-Harcourt, to Mr. Gambold, and found my old friend recovered from his mystic delusion, and convinced that St. Paul was a better writer than either Tauler or Jacob Behmen." At such a moment Bohler's presence was of the highest importance, as it commenced an acquaintance which resulted in Gambold's conversion. How tenaciously he clung to his philosophy! how he was carried away by metaphysical reasonings! and what a tremendous struggle it cost him to throw these overboard, and exercise a living faith in Christ for acceptance with God! He did it all, and was a new man. He can talk sweetly and clearly now about the plan of salvation—yea, and write too: "Now, after all this long talk the chief thing that, by my calling and my conscience, I ought to have spoken of and recommended to you, I have passed over, and that is—faith in Christ. This is the thing that I ought to speak of with zeal and delight; that ought to be the brightest in my imagination, and nearest my heart. How little do any other speculations and reasonings conduce to this faith; and how insignificant are they if they do not conduce to it; I know, and actually make the reflection upon myself, that, whatever I read, or write, or speak upon any other subject but this, I am a miserable trifler. It may be, then, I do very ill to trifle with you. Perhaps you have felt the great work of faith, cleansing you from all sin in the blood of Christ, that, being righteous before God, you have peace which passes all understanding." This is a piece of sound Methodist theology. Soon after this great change had taken place in Gambold's soul, Molther, another German Moravian, arrived in this country, and with him came theological discord and warfare. His pet theme was, that "to search the Scriptures, to pray, or communicate before we have

faith, is to seek salvation by works, and such works must be laid aside before faith can be received." Strange to say, the newly-enlightened Gambold adopted these views. Ingham turned Moravian, and so did Gambold; and Gambold, like Ingham, turned his back on Wesley. In July, 1741, Wesley writes: "I met Mr. Gambold again, who honestly told me he was ashamed of my company, and, therefore, must be excused from going to the society with me. This is plain dealing at last." How long this *shame* of Gambold's lasted, we cannot say. After a lapse of eighteen years, Wesley wrote again: "I spent some time with my old friend, John Gambold. Who but Count Zinzendorf could have separated such friends as we were? Shall we never unite again?" The fault was not Wesley's; his heart still glowed with affectionate esteem for his former friend, and his pen eulogised him as "one of the most sensible men in England." It was not till 1742 that Gambold formally resigned his connection with the English Church, and as formally joined the Moravians, though he had been coquetting with them for two years and-a-half. The step was not rashly taken; his newborn soul yearned for some means of mutual fellowship and sympathy, which his own church did not supply, and which Methodism had scarcely yet established. Mr. Wesley was taking steps to form the class-meeting, and had there been no coldness between him and the parish priest of Stanton-Harcourt, Gambold probably would have become a Methodist.

"It is not good for man to be alone." So thought Gambold, and at Haverfordwest he spent the first eighteen months of his married life, dividing his time between teaching a school and preaching the Gospel. The scene of these dual labours was exchanged for London, where most of his after life was spent. Here his ecclesiastical science turned out to be as hazy as his theology. In 1749, he addressed to "Papa," *alias* "Most dear and Paternal heart," *alias* Count Zinzendorf, his utopian scheme for some of the brethren to communicate in the English Church. This scheme, to say the least, was inconsistent, as the Moravians held that they were a distinct Church. Gambold's project, if carried out, would have made them members of two churches. It failed, although the count went in for it.

Zinzendorf—inflated with ambition, albeit deified by the brethren—was unmercifully handled by the outside world. Newspapers, speeches and pamphlets hissed and pelted him from all imaginable quarters; Gambold came to the rescue; made himself both shield and target, and by letters, pamphlets, and books, proved himself the count's unflinching friend—he was more—he was the saviour of English Moravianism. When torn by factions, and nearly wrecked by internal bickerings, he threw oil upon the troubled waters, harmonised the jarring and discordant ele-

ments, won the respect of foes, strengthened the affections of friends, and gave it a new lease of life. Gambold lived a laborious and useful life, but it was quiet and retiring. He was too bashful and timid to make a great name—to leave any very deep "Footprints on the sands of time," or kindle the "Lightening's lurid glare," and stir the "Applauding thunder at its heels which men call fame;" but he gained the highest esteem and love of the Moravians, and in 1754 was created a bishop as a recognition of his services to their church.

The last days of Bishop Gambold were burdened with a most painful and distressing malady, but he bore up bravely; without, there was the desolating tempest, but within there was the calm splendour of the setting sun. "With respect to myself," said he, "if I may judge from what I feel, I can think no otherwise than that I am very near the end of my course. Therefore, all my prayers are centered in this, that my gracious Lord may wash me, a sinner, in his blood, and abide always near me, especially in my last extremity." We see a group in the sanctuary, bending round the table of the Lord; Gambold, weak and wasted, is in the midst. His trembling fingers take the emblems of his Saviour's bruised body—the chalice meets his quivering lip, and he drinks in memory of the precious blood; then, rising from his knees, he faintly sings a hymn of praise to God, and the listening congregation gives way to sobs and tears. He returns to his home, and the shades of death gather thick and fast about him. "Dear Saviour, remember my poor name, and come—come soon." The prayer was answered—Gambold was dead.

Gambold was a talented preacher, but the intensely metaphysical tone of his sermons robbed them of usefulness, popularity, and power. Still, he rendered eminent service to the Moravian Church; he purified and elevated it, and, in no small degree, contributed to perpetuate its life.

Four of the Oxford Methodists changed earth for heaven within a short time of each other—Whitfield in 1770, Gambold in 1771, Ingham in 1772, and Clayton in 1773. Five of them identified themselves, more or less, with the Moravian movement—the two Wesleys, Westley Hall, Ingham, and Gambold; but Gambold was the only one of the five who died a Moravian. Beyond doubt, the Moravians had many sterling virtues, but we cannot deny that they had many defects too. Some of their views were exceedingly crotchety and Quixotic, and created no small amount of strife and bad feeling between them and the Methodists. Still, the Methodists were indebted to them for a large amount of good, and they were indebted to the Methodists for much in return.

It is only in the light of history that we can read many of the purposes of God; and it is well for the world. Were Providence

to draw aside the veil that shuts out the future from the ken of mortals, many of earth's great deeds would remain unacted; the actors would not only turn pale at the difficulties in their pathway, but would be appalled at the tremendous issues before them. What would have been the consequences if these Oxford Methodists could have seen fifty years before them? We cannot tell. It is probable that Methodism would have no existence to-day; for, considering the divergent and conflicting opinions of the early brotherhood, and Wesley's passion for establishments, it can scarcely be supposed that they would have laboured harmoniously to create a gigantic system of Dissent. J. N.

ART. IV.—THE CONSTITUTION AND POLITY OF THE APOSTOLIC CHURCHES.

A Paper read before the Sunderland District Preachers' Association, May 7th, 1874.

THE Church of Christ is one, not because it is one society, but because, while composed of many societies, they are all formed on the same principles, viz., spirituality, equality, universality, and unity. To the Church at large, and to every society based on these principles, is assigned the duty of perpetuating and extending itself. In order to this it has three functions to perform:—1st. That of preserving and judiciously dispensing the truths of revelation. 2nd. It has to be the means of conveying grace to men; and 3rd. It has to take such steps as may be necessary for its preservation from internal corruption and external aggression. Such was a society or church of the Apostolic type.* They who formed it had "one faith—one Lord—one baptism." The doctrines Christ and his Apostles taught, they believed; the precepts of Christ their Lord they obeyed; the sacraments and worship Christ ordained they observed. Faith, obedience, and worship must always characterise a true church, for these things exhaust what is essential to corporate Christian life.

And now for a definition of the title of our subject. It is a maxim of Coleridge that, "in order to get the full sense of a word, we should first present to our minds the visual image that forms its primary meaning." Let us do this with the words "constitution" and "polity." By the constitution of anything we mean the way in which the elements or particles that compose it are put or ranged together, the result being a certain particular outward configuration as well as internal adjustment. A body, be

*See Hind's History of the Christian Church.

it natural or artificial, is *constituted* with a view to its final end. A machine is made up of various parts, all fitted together in such wise that it may accomplish its purpose. The word "polity" calls up a different visual image before the mind. We see a city or state having a certain form of government, be it monarchical, oligarchical, or democratic, and ordering and administering all its affairs according to certain laws. This is its polity. Now, by the Constitution and Polity of the Apostolic Churches, we mean all that these churches devised for the carrying out of their purpose, which was the perpetuation and extension of themselves as associations of believing, Christ-obeying, and Christ-worshipping men. We use the word polity in the same sense that Hooker uses it. He says that "for his purpose the name of church polity will better suit than government, because it containeth both government and also whatsoever besides belongeth to the ordering of the church in public. Neither is anything in this degree more necessary than church polity, which is a form of ordering the public spiritual affairs of the Church of God." Book III. p. 89.

Again:—"The matters wherein church polity is conversant are the public religious duties of the church, as the administration of the word and sacraments, prayers, spiritual censures, and the like. To these the church standeth always bound. Laws of polity are laws which appoint in what manner these duties shall be performed." Book III. p. 124.

Now our view is that polity is not one of the essentials of a church like doctrine, evangelical obedience and worship, but that it is one of the variable properties of a church. It is, therefore, not some *one* thing enjoined in Scripture, but is a matter of expediency. "Whether there must be of necessity contained in the Scriptures a form of church polity, the laws whereof may in no wise be altered," this, yea or nay, is the citadel round which a controversial war has raged for more than three hundred years. It was against Cartwright, who stoutly defended the affirmative of this view, that Hooker wrote his famous "Laws of Ecclesiastical Polity." It was for maintaining that the civil power should compel men to acknowledge the Divine Institution and obligatoriness of the form of polity which Calvin had invented or discovered in Eph. iv. 2, and 1 Cor. xii. 28, that Penry, Barrowe, and Greenwood gave up their lives on the gallows in 1593.

Nor is this old and battered citadel yet forsaken or dismantled. There are many Presbyterians who have held that the Church has no right to enact for its own guidance any laws other than those contained in the Scriptures, and that what the Scriptures do not enjoin they forbid. Some ardent advocates of Congregationalism do not scruple to avow that their system of Church government should be embraced because "the institutions adopted by the

Primitive Church, and recorded in Scripture, are obligatory on Christians of all ages, . . . no variations in different ages affording any ground for introducing any modifications in the system."* The words sound like those of the nineteenth century, but the thought belongs to the sixteenth: it is a fragment broken off from Puritanism of the most rigid and bibliolatrous type.

We shall have to be pardoned for halting so long on what may be deemed the mere threshold of the matter before us; but we must not allow the title of our subject to beg the question. Before we begin to explain and account for a supposed fact, we must be quite sure that it *is* a fact, else we shall fall into the error of Charles II.'s courtiers, who each framed an independent hypothesis to account for a phenomenon which neither they, nor anybody else, had ever seen. So, before we attempt an exposition of the Constitution and Polity of the Apostolic Churches, it may be as well to ascertain whether these churches had a polity or no—*i.e.*, a certain definite constitution alike in all cases—detailed in Scripture, and binding upon all churches coming after them.

Now, if the sixteenth century Puritans and their modern representatives are right in holding that polity, like the Church's system of doctrines and duties, is a part of the gospel of Christ, we may expect to find *that* polity clearly laid down in the New Testament—at least, so clearly as to be easily collected therefrom. If polity is co-ordinate with doctrine, precept, and worship in importance, it is natural to suppose that no greater obscurity will envelop this branch of Christian obligation than the other branches. With this sentiment in our minds we turn to the New Testament, and what do we find? What do we find? Why very little indeed about Church polity that is of a precise nature. We find, to adopt the words of Professor Campbell, "That there is no passage of any sacred writer which openly professes the design of teaching us that the whole model of ecclesiastical discipline may be extracted from the writings of the New Testament; that there is not one which so treats of ecclesiastical government as if the writer, or the writer's author, the Holy Spirit, had intended to describe any one form of polity, as being to remain everywhere and for ever inviolate; we find that the sacred penmen have nowhere declared, with sufficient clearness, how great a change must take place in Church government, when the Church should first withdraw from the communion of the synagogues; that they nowhere clearly enough show how much was allowed to the personal gifts of the Holy Spirit, and how much, also, to places and offices; that they nowhere with sufficient accuracy distinguish the extraordinary officers who were not to outlive that age from the ordinary, who were not to cease till the second coming of Christ; all

* See Curteis' Bampton Lectures on Dissent. P. 114.

things then generally known, they also suppose known, and never for the sake of posterity explain, minding only the state wherein things were at that time. They nowhere professedly describe the ministries themselves, so as to explain either their nature or their extent, which was, surely, indispensable, if they meant to settle the model in perpetuity; and all this being so, what can we conclude, but that nothing was further from the view of the inspired writers than to prescribe any rule to us on the subject, or to give us any information which could lead us to imagine that a particular form of polity was necessary, or even more acceptable to God than another? What can we conclude, but that it was intended by the Holy Spirit thus to teach us to distinguish between what is essential to the Christian religion, the principles to be believed, and the duties to be practised, and which are, therefore, perpetual and unchangeable; and what is comparatively circumstantial, regarding external order and discipline, which as matters of expediency alter with circumstances, and are, therefore, left to the adjustment of human prudence?" *

But although polity may not belong to the weightier matters of religion, like judgment, mercy and faith, yet it is far from being indifferent what particular kind of regiment a church may obey. Though polity may form no part of the essentials of Christianity, it may be of such a character as seriously to affect that which is essential. A house is neither part of a man's body nor mind, but it may be so incommodious, and built with such utter disregard to hygienic laws, as materially to affect both. I call that law of church polity unwarrantable and unscriptural which traverses any of the principles that from the very planting of Christianity were designed to regulate all church action. Such a law is unscriptural, although there may be no passage that directly prohibits its enactment. For instance, when the Church of Rome teaches that unless the celebrant at mass, and all the priestly links in the chain stretching between him and the apostles, had duly and validly received the sacraments of baptism and ordination; and unless there was a right intention in the mind of the celebrant at the time he officiated at the altar, that then no grace is conveyed to the communicant, since he does not partake of the veritable body of Christ; we say that in this instance the Church of Rome outrages two vital principles of religion while ostensibly endeavouring to perform its function of conveying grace to men. It introduces inequalities into the Church such as were never intended to exist, viz., inequalities in the participation of spiritual privileges. It furthermore materialises religion. It makes a man's present peace, and, it may be, his eternal salvation, to depend upon something extraneous—upon something beyond his own control—yea, upon

* Lectures on Ecclesiastical History, vol. 1, pp. 98-9.

something which God himself *will not* control, inasmuch as he has willed it that grace shall flow through a succession of men of sacerdotal caste, as though they were so many conduit pipes. Again, in the way bishops are elected in the Established Church of this land, I see something more than mere inexpediency. When a vacancy occurs in any see, the Crown, that is the prime minister for the time-being, sends down to the Dean and Chapter (whose right and privilege it was in ancient times to elect) a *conge d'elire*, accompanied with the name of the bishop-designate. If the chapter does not appoint him within twelve days, the nomination of the Crown becomes absolute, and the Chapter incur what is called a *præmunire*. Here is a wanton intermeddling of the temporal power with things with which it has no concern whatever.

And now we think the question as to the constitution and polity of the Apostolic Churches is greatly simplified, and may be entered upon with a lighter heart. What would otherwise have been for all of us a vital question, to have been gone into with a thoroughness tempered with anxiety, is now mainly a question of historic interest. Let us then proceed to inquire what steps the primitive Church took to perpetuate Christianity in harmony with the guiding principles so frequently referred to. In pursuing this inquiry we shall, for obvious reasons, give results rather than processes. And, at the outset, let us put away from our minds the idea that we shall find any great modern system of church polity represented in apostolic times. "For my own part," says Campbell, "I acknowledge it to be my opinion that there is not a church in the world which is on the model of that formed by the apostles." Presbyterianism, Congregationalism, and Episcopacy, have each borrowed something from the Primitive Churches, but each lacks something that those churches had.

First, as to the *form* of the apostolic churches. They did *not* strive after a visible organic unity, but after a substantial unity. They were not one because presided over by synods, assemblies, or conferences, or because governed by Primate, Patriarch, or Pope; but, as we have already seen, they were a number of societies formed on similar principles. Very happily and justly, then, the title of the subject allotted us speaks of the Apostolic *Churches*, not of the Apostolic *Church*." The word *ecclesia*, or church, is used in two different, though related, senses in the New Testament. Sometimes it denotes the universal church, which is one, though never convened and not convenable. "That Church of Christ," says Hooker, "which we properly term his body mystical, can be but one; neither can that one be sensibly discerned by any man, inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth albeit their natural persons be visible; we do not observe under

this property, whereby they are truly and infallibly of that body. Only our minds by intellectual conceit are able to apprehend that such a real body there is, a body collective, because it containeth a huge multitude; a body mystical, because the mystery of their conjunction is removed altogether from sense. Whatever we read in Scripture concerning the endless love and the saving mercy which God showeth towards his church, the only proper subject thereof is this church;" iv. 82. But sometimes the word *ecclesia* denotes a number of people assembled, or accustomed to assemble, together, and is then properly rendered by the English terms congregation, assembly, and even sometimes crowd, as in Acts xix. 32 and 40, and thus when applied to Christians it means a single congregation of believers meeting together in one place. Such expressions as "The Church of England," or "The Gallican Church," are unknown in the Scriptures. The word was not to put on such a meaning until the rise of diocesan Episcopacy, when the Churches presided over by a bishop, metropolitan, or patriarch, began to be spoken of as *a* Church. But in the Scriptures, when the churches of a district are spoken of, the plural number is invariably used, as "The Churches of God in Asia," "the Churches in Macedonia." It is said that the word *ecclesia* is never used in any other sense than the two named; hence it is held that as we read of the "Church at Jerusalem," we must understand one congregation. But the number of believers in Jerusalem was very great, amounting to at least five thousand, and one writer putting it as high as twelve thousand. Now, the difficulty of conceiving how such a multitude could or would be allowed to assemble in one place, has led some (especially the advocates of Presbyterianism) to infer that the Christians in Jerusalem formed several congregations under the government of one presbytery; and further, that when we read of the whole Church, or the brethren, coming together, we must understand that it was the representatives of the Church or the official brethren that assembled. But the analogy of language is against them. The most likely view is that which supposes that in such large cities as Jerusalem, Ephesus, &c., the Church was really one, but for the sake of convenience and safety, it was segregated into small assemblies, that met in the houses of some of the leading members. These groups formed so many house-churches, which, on special occasions were congregated into one assembly.

We see, then, that the apostolic churches were composed of a number of believing, righteous worshippers. They set about fulfilling the purposes of their association, one of which was the diffusion of truth for the edification of themselves and the conversion of others. This, of course, soon led to the distinction between teachers and taught; in other words, to the institution of ranks

and orders in the Church. "Because," says Hooker, "all that are of the church cannot jointly and equally work, the first thing in polity required is a difference of persons in the Church, without which its functions cannot in orderly sort be executed." But still, for a time, the church may do without stated teachers and rulers. The work may be undertaken by all in turn, or by those who are moved to do it at the time. Now, this seems to have been the case, to a great extent, when churches were being planted. There do not appear to have been properly appointed elders in the Church of Corinth when Paul wrote his first epistle; and, as a general rule, the Apostle does not seem to have appointed regular overseers over the churches as soon as they were founded, but did so afterwards, either during a second or third visit, or by despatching an evangelist to do the work for him, just as Titus was sent to Crete. Yet in these churches without elders the work of edification and conversion went on apace. The reason of this was that all worked. "At first," says Hilary, a Presbyter of Rome, who lived during the middle of the fourth century, "all taught and all baptized, on whatever days or times there might be occasion. "They that were scattered abroad went everywhere preaching the Word." For this special time, when it was impossible that men could have acquired a deep and wide knowledge of divine truth by much thought and long experience, God seems to have liberally endowed men with the various *charismata*, or miraculous gifts, of the Holy Spirit. They who possessed them, for a time occupied the place which, when the transition period was passed, was to be occupied by elders and deacons ordinarily endowed and dependent, to a great extent, on natural ability and steady application. In Eph. iv. 11, compared with 1 Cor. xii. 28,—passages in which Calvin discovered his ecclesiastical mare's nest—some of the extraordinary officers and gifts of the Church seem to be named:—"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "And God hath set some in the church, first Apostles, secondarily, prophets, thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues." The Apostles exercised general superintendence over the churches. Their functions were ambulatory. The world was their parish; and they, as well as the evangelists, who seem to have been their assistants, had no true successors. As the witnesses of Christ's resurrection, they could have no true successors. About the other extraordinary gifts and officers we know little. What seems to be clear is, that they were designed to serve a temporary purpose, and by the time the pastoral epistles were written, were represented by stated officers ordinarily endowed. These officers are called bishops,

elders, overseers, and deacons. These four names, we believe, designate but two offices; for bishops, elders, and overseers are synonymous expressions, and should be bracketed together. The two Greek words of which these English terms are the equivalents are used interchangeably in the same context, and almost in the same verse, of identical officers. In Acts xx. 28, we read that at Ephesus Paul called the elders (*presbuteros*) of the Church together and said unto them, "Take heed, therefore, unto yourselves and unto the flock over which the Holy Ghost hath made you overseers." Here *episkopos*, or bishops, is the term in Greek. Other examples of the like interchangeableness in the use of the two words might be given, but let this suffice. A second pretty safe conclusion to come to about these bishops, elders, or overseers, is, that they were not bishops of the modern type, that is to say, they were not diocesan bishops. They were bishops of one church, and be it particularly noted and remembered, there was a plurality of such bishops over one church, who divided amongst them the work of catechising, teaching from house to house, exhorting, administering the sacraments, and ruling. These are positions which are now pretty generally conceded even by advocates of episcopacy. We notice that Curteis, in his recent, and, in many respects, admirable "Bampton Lectures," admits that it was the struggles of the Quarto-Decian controversy which led the Church in this way to develop and consolidate her own organisation:—"that Episcopacy sprang up from amid the chaos of Gnostic sects." We think there is a good deal of plausibilty in the views held by Campbell and others respecting the rise of Episcopacy. They see already the germs of this institution in the Epistles to the seven Churches. They suppose that before the death of the Apostle John it had become customary for the college of presbyters over a church to elect a chairman, or moderator, to preside over their business assemblies. Such a man did not lord it over his brethren, but was simply *primus inter pares*, and, for convenience sake, is addressed as the "angel" of the church he represented.

The other male officers in Apostolic Churches were deacons, who are mentioned in Philippians i. 1, and 1 Tim. iii. 8-10. They were occupied with the temporalities of the Church. We have, in Acts vi., an account of the election of the seven deacons; but some have supposed, and with a good show of reason, that the office, if not the name, existed before. It is thought that the "young men" who carried out the bodies of Annanias and Sapphira, and who are spoken of as being "ready," were deacons, and that there must have been Jewish deacons, who relieved the poor before the Grecians murmured that their widows were neglected. In some cases deacons preached and baptised, as did Stephen and Philip, hence it has been held that the diaconate was a kind of novitiate to the ministry.

The duties of their office corresponded in great measure to those of Methodist stewards; they received the offerings of the brethren; they provided for the maintenance of the elders; they relieved the necessities of the sick, the aged, the poor; in short, they were the Church's almoners and treasurers. There was, too, an order of deaconesses in the Church, composed, it would seem from 1 Tim. v., of aged widows. Phœbe, who received letters commendatory from the Apostle Paul, and "who carried under the folds of her dress the Christian theology of the future," was a servant, or deaconess of the Church at Cenchrea. Such an order was simply indispensable, as society was then constituted. In the East, where then, as now, the strictest separation between the sexes took place, it was highly expedient that female catechists should attend young female catechumens. Had it been otherwise, scandal might have arisen.

But how were these officers constituted? As ecclesiastical privilege was not hereditary as in the Jewish Church, whence did they derive their power and privileges? Were the people or the College of Elders the depositaries and forth-putters of electoral power? He would be a very bold man who should dogmatically decide either way. There are only four passages in the New Testament which bear upon the election of church officers. That deacons were sometimes elected by the suffrages of the people is evident from the account of the appointment of the seven deacons. The passage that describes the appointment of the apostle Matthias is much disputed. The weight of opinion inclines to the view that the people nominated two suitable men, one of whom was plainly chosen by God, and that then his election was confirmed by the apostles and brethren. It will be seen, that in some respects this event was invested with a special character, and hardly affords a precedent for the election of an elder under ordinary circumstances. The third passage that refers to the election of officers is *Acts* xiv. 23:—"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed." The force of this passage all turns on the precise meaning of the word "ordained," a word so tropical and ambiguous, that it may mean the apostles ordained them who had previously been elected by the suffrages of the people, or that the apostles did all the work themselves. The fourth and last passage 2 Cor. viii. 18-19.) refers to the choice of a delegate to look after the offerings for the poor at Jerusalem, and is not of much moment in an inquiry like this. All we know, then, about election as practised in the apostolic churches is, that little that is definite can be known. One thorough-going Congregationalist acknowledges that he is struck with the paucity of evidence in favour of popular election. An able Presbyterian, after saying that certain

passages in some ancient authors would seem to teach that pastors were elected by the people, and that passages in others might be construed to mean that the presbytery appointed, and that the body of the people had a vetoing power, observes that, "It is not improbable that different methods in this respect obtained in different congregations. From Scripture we have not sufficient ground for concluding positively on either side." Renan, too, if the testimony of such an heresiarch may be accepted, says "that the elders were sometimes elected by a show of hands, sometimes appointed by the apostles, but always considered as chosen by the Holy Spirit." Where doctors thus doubt or differ, plain men may be excused from venturing an opinion.

The question of ordination that we now come to is involved in equal obscurity. Some regard ordination as conferring sacerdotal power—the Romanists making it a sacrament. Hooker himself holds that a minister is ordained to a function, not to a place or charge merely, and that he then receives the Holy Ghost. The congregational view is that the essence of ordination lies in the solemn invocation of the Divine presence and assistance; and that it is election and not ordination which gives a man the right to teach and rule in the church that has elected him, though in no other. He is elected to a charge, not a function. We are thankful it does not lie in the line of our duty to hold the scales between the different sects as to the precise power conferred by ordination. What the Scriptures teach, and what they do not teach, on this subject, cannot be better summed up than in the words of Watts, in his "Rational Foundation of a Christian Church:"—"Since there are some texts in the New Testament wherein single pastors ordained elders in the churches; or evangelists, as Timothy and Titus; and since the other missions or ordinations are intimated to be performed by several persons, viz., prophets, teachers, elders, or the presbytery; since there is sometimes mention made of the imposition of hands in the mission of ministers and sometimes no mention made of it; and since it is evident that in some cases popular ordinations are, and must be, valid without any bishop or elder, I think none of these differences should be made a matter of violent contest among Christians; nor ought any hard words to be pronounced against each other by those of the Episcopal or Independent way."

Respecting the *mode* in which the Apostolic Churches performed their duty of imparting grace and truth to men we also know little. It would be very gratifying if we had a full account, in the manner of a descriptive reporter of the present day, of the way in which an ordinary religious service was conducted and the sacraments administered in the days of the Apostles. As yet there would be no edifices expressly built for Christian purposes. Very

frequently upper rooms, pierced with many windows, very fresh and airy, where friends were wont to be received, feasts provided, prayers offered, and the dead laid out, would be the places of meeting. Everything, we may be sure, would be studiously plain, owing to the abhorrence felt towards idolatry. There would be no "windows richly dight," no "stones graven by art and man's device." What would characterize these Christian re-unions would be their informal, unstereotyped character. They would not all be of the same regulation pattern. More would be left to individual initiative than is now the case in our stated public gatherings, where the part everybody is to take in the service is known beforehand. But the essentials of a religious service were the same then as now—praise, prayer, instruction. The Old Testament Scriptures would be read—and no doubt some of the acts and sayings of Jesus would be repeated; and by this time pastoral epistles would be received, some of them of a general or circular character, others designed for a particular church. The latter would be preserved in the archives of the church, and duly read on the days of their assemblies. We are very glad to learn, on good authority, that the Primitive Christians were Primitive Methodists in the matter of responses. For "after each thanksgiving, each prayer, the assembly united in a loud Amen. To mark the divers parts of the service, the president intervened either by the invitation *Oremus*, or by a sigh towards heaven, *Sursum Corda!* or, in recalling that Jesus, according to his promise, was in the midst of the assembly: *Dominus vobiscum.*"

The churches of the Apostolic foundation were very exemplary in partaking of the Lord's Supper. The Cenobitic Church of Jerusalem (as some call it) for some time observed the ordinance every day—afterwards, on the first day of every week. Some hold that at first the Lord's Supper was a frugal meal, at which there was no celebrant, or dispenser of the elements—words in which they detect the savour of sacerdotalism. Every one ministered to his own wants. And yet the meal was of a sacred character, ushered in by the kiss of peace and prayer. It was a veritable means of grace—a speaking symbol of Christian equality and fraternity, and of the mystical union of Christ and his people. But, after a time, these *agapæ*, or love-feasts, were separated from the eucharist, which gradually lost the character of a meal, and acquired, more and more, of a sacramental character. The repast became the prelude, or the sequel, to the eucharist. The Christians supped together before or after the Communion.

Passing over the question of the mode of baptism, we have now only a few words to say about the means adopted by the Apostolic Churches for their own safeguard. To the Church, in conjunction with its rulers, was committed the power of discipline,

including censure, excommunication, &c. "When one Christian had ground, real or supposed, to complain of the conduct of another as unbrotherly and injurious, after private methods of reclaiming the offender had been tried by the offended, it belonged to the congregation to judge between them, and either to effect a reconciliation, or to discard one who, by his obstinacy in the wrong, showed himself unworthy of their friendship. This method had been clearly pointed out to them by Christ, as shown in Matt. xviii. 15-17. * * In the Apostolic Churches, not only were such private offences judged by the Church (that is, the congregation), but also those scandals which affected the whole Christian fraternity. Accordingly, the judgment which Paul, by the Spirit of God, had formed concerning the incestuous person, he enjoins the Church to whom his epistle is directed (that is, to use his own words for an explanation), them who at Corinth are "sanctified in Christ Jesus called to be saints" to pronounce and execute. And, in his Second Epistle to the same Church, he says, in reference to the same delinquent, "sufficient to such a man is this censure which was inflicted of many." "To whom ye forgive anything," addressing himself always to the congregation, "I forgive also."*

Such, then, is a rude sketch of the constitution and polity of the Apostolic Churches, and we trust the general effect of it will be to strengthen the position taken up at the first, viz., that polity is matter of expediency rather than of injunction.

Let us say in conclusion we are glad that as a denomination we have not hampered ourselves with any pretensions of having a polity the facsimile of one supposed to be in the New Testament. We seem to have clearly discerned the distinction between what is essential and what is unessential, between what may be altered and what must for ever remain inviolate. We see that there are two tendencies that divide the world between them—Conservatism and progressivism—and that just as it is with the centrifugal and centripetal forces in the world of matter, so all true church prosperity depends on the equitable adjustment and harmonious co-operation of these two apparently diverse tendencies. We have to be conservative in doctrine and in everything that is essential —"abiding steadfastly in the Apostles' doctrine and fellowship, in breaking of bread, and in prayers;" "holding fast the form of sound words," that we may be the better enabled to "hold forth the word of life"; and yet while thus unyielding and tenacious of what is vital, we may find ample scope for all the sanctified wisdom, sagacity, and enterprise of which our natures are capable, in seeing to it that the Church does the bidding of its Lord and Master.

H. BICKERSTAFFE KENDALL.

* Campbell i. 54-5.

Art. V.—DR. JOHN DUNCAN.

Memoir of John Duncan. By David Brown, D.D.

WE do not know a better book than this to place in the hands of those who are tainted with the modern spirit of unbelief; for though not directly treating of the Christian evidences, it affords a practical illustration of the utter inadequacy of unbelief to satisfy the intellect or purify the heart; and the all-sufficiency of the Gospel of Christ to meet our utmost spiritual requirements. It contains the story of a man endowed with extraordinary intellectual powers, and well versed in all the wisdom of philosophy, falling from the faith of Jesus Christ to the lowest depths of Atheism, and then realising his desolation and misery, struggling upward stage by stage, until with adoring wonder and child-like faith, he falls at the cross of Christ, counting all things else as dung and dross; and we are confident that if the wavering and doubting only read it, it will do more to steady their steps and strengthen their faith than the closest and most convincing argument. The whole Christian Church is under obligation to the author for the manner in which he has performed his task, and we doubt not but the suffering and sorrow of Duncan will act as a warning and a help to many. In the brief sketch we purpose giving of this great man, we shall confine ourselves principally to his religious experience, for though there is sufficient in his outer life to teach us useful lessons, his spiritual experience we consider as of the greatest value at the present time.

Dr. John Duncan was born in the city of Aberdeen in the year 1796. His parents were in humble circumstances, his father being an ordinary working shoemaker; but quality of nature is not the result of outward things; it is the gift of God. A king of men may be born in a stable, and a fool in a palace. People are not coupled in this world by chance, neither are they left wholly to their own choice. "There is a divinity that shapes our ends." God is more actively present in society than the most devout recognize. In Him we live, and move, and have our being. To attempt to show or explain how God acts in society might involve us in contradictions and point to conclusions we would not be willing to accept; but that arises from the limited nature of our faculties, and ought not in the least to hinder us from believing the fact. We do not hold that all marriages are made in heaven; but in many instances the hand of God may be seen bringing persons together. If this is not allowed, how is it possible to explain the strange accidents by which matrimonial alliances are often brought about, the overruling of personal choice and purpose in *such* alliances, and the wonderful complementary qualities so

observable in married couples? John Duncan, the father of the subject of this article, was a narrow-minded, violent-tempered, hard-natured man. He had a considerable amount of intellectual activity, and a rude phillistine sense of righteousness; but to all the grace of goodness and the ways of kindness he was a stranger. Ann Mutch, his first wife, and the mother of Dr. Duncan, was the opposite of her husband. She was tender in her nature, quick in her sensibilities, and gentle in all her ways. She seemed just fitted to soften the severity of his nature, and to unite sweetness and light with his rude strength. They met by one of those happy accidents of which we have just spoken. Being on a visit to Aberdeen, she attended, by invitation, a service in the Secession Kirk, and there experienced that blessed change by which we become children of God. Up to this time she had attended the "Auld Kirk," but she now felt it to be her duty to join the Secession, and from that time forward, though she had to walk twelve miles to the service on the Sabbath, she worshipped publicly nowhere else. John Duncan was a member of the Secession congregation, and probably at one of the district prayer meetings the acquaintance was formed which ripened into marriage.

Mr. and Mrs. Duncan had several children, none of whom, except John, the eldest, survived the period of childhood, and he was a very delicate child. Before he had reached his sixth year he suffered his first and great loss in the death of his mother. Knowing the nature of her husband, she earnestly sought the interest of her brother and sister, whom she had been instrumental in leading to the knowledge of God, on behalf of her delicate child; nor were they forgetful of their charge. A short time after her decease, Mr. Duncan married Sophia Sutherland, a woman with more than usual endowment, and who acquitted herself so well in the difficult part she was called to sustain, that between her and her step-son there existed the strongest attachment until she died. After the death of Mr. Duncan she was married again; yet he still continued to regard her and her husband as his parents.

His first teacher was Saunders Munro, a beadle of the secession kirk, a rigid, precise, orthodox man. On the Sabbath-day, as he carried the Bible and psalm-book up the pulpit steps, dressed in his neat fitting black clothes, spotless white tie, creaking *shoon*, and solemn face, he would have struck terror into the heart of the most daring scapegrace. He was a model beadle, but an indifferent schoolmaster. However, if the teacher was poor, the method then in operation in Scotland was good. After mastering the alphabet and a few short syllables printed on the fly leaf of the Catechism, the pupils were introduced to that grand, easy reading book, "The Proverbs of Solomon," and thus they were not only taught to read,

but their minds were stored with those high principles and grand maxims for which this book is so famous, and which have, no doubt, contributed to the development of that patience, prudence, foresight, and economy with which the Scotch are credited, and by which they have been able to rise in almost every department in life. From his earliest years Duncan showed a passion for learning, and having exhausted Saunders Munro, at the age of nine he entered the Grammar School, where he soon gave evidence of great capacity. Dr. Brown says, before he was more than twelve years of age the twin passions of his mental life—metaphysics and languages—had begun to manifest themselves, and, unfortunately, many of those eccentricities which so marred his after life also began to crop up. His father was anxious to bring him up to his own trade, and because he waxed the threads badly, spoiled the soles, and botched the patches, he flogged him, until the high-spirited boy cried out, "Kill me, father; kill me at once." At length his stepmother interfered; she declared the lad was intended for a scholar, and he should receive a proper education, if she had to work her fingers off to secure it, and thus, through her intervention, he was rescued from abuse and obscurity, and the opportunity afforded for the development of his genius. At the age of fourteen he gained a bursary, and so was enabled to enter the University. In a youth of such promise, so passionately fond of learning, so ready in acquiring languages, and so entirely devoted to study, it was to be expected that he would soon gain distinction in the University. However, this was not the case. In the mathematical and natural science classes he held no place, and those who knew him were not surprised at this, for he wanted that exactness of mind which is necessary to excellence in this department; but in the matters for which he had peculiar aptitude—philosophy and languages—he did not take the place that might have been expected. Many reasons might be assigned for this—reasons in himself and in the methods of examination. However, at the close of the session 1813-14 he took his M.A., and passed on to the divinity hall.

From his childhood he had been instructed in the hard Calvinistic creed of the Presbyterian Church. The body to which his parents belonged was the most rigidly orthodox in Scotland, and gave particular prominence to the harshest features of Calvinism. In 1806 a rupture took place in the secession body on that most fruitful subject of differences, "the province of the civil magistrate in matters of religion," which led to the formation of "The Constitutional Associate Presbytery." The Duncan family joined with the latter, and so John was first enrolled as a divinity student in this body. They were, as small communities generally are, severely orthodox and very pious. Though Duncan had not yet experienced

any spiritual change, it is certain he intellectually assented to the orthodox faith until about the year 1815. The speculative turn of his mind, no doubt, often brought him upon verges of that dark and dreary territory which encircles the region of faith; but it was not until about the before-mentioned date, while attending the divinity classes of the Associate Presbytery, that he wakened up to find the ground entirely cut from under his feet, and the yawning gulph of unbelief opening to swallow him.

There comes a period in the history of most active-minded men when they pass from mere traditional to realising faith, or to permanent and harrowing doubt. Such a time is the most important in their life, and the process is the most solemn and trying. One wrong step then may send them wandering through endless mazes and complications, from which they may never emerge into the light, and from which, if they do escape and realise the true significance and value of those verbal signs by which we express our faith, they bear bitter memories, and possibly many scars. In the case of men constituted like Duncan, a personal knowledge of Jesus Christ is only possible through suffering and sorrow, and lonely watching. There may be some of the same type of mind who do not experience this process, but it is because the depth of their nature is not quickened. Whoever tries to know, to reach, and solve the mystery, must pass through the fire and the agony. Increase of knowledge brings the cloud and the sorrow, and he who would know must be willing to suffer. If, after the struggle, the old faith is accepted, it is then personal. Its true value is known, and the hold of it is firm and sure; at least, we shall find it so in the case of Duncan. The speculations in which he had been indulging, and towards which his nature irresistibly carried him, were incompatible with the faith he held, and he wakened up to find himself an Atheist. He was, as we have said, at this time attending the divinity classes of the Associate Presbytery; but he soon found his position there too irksome to bear. The atmosphere was too spiritual, and the religious requirements too exacting, and so he forsook them and enrolled himself as a divinity student of the auld kirk.

It was not possible for his biographer to trace fully the decline of his faith; the causes were so subtle and numerous, and the process so gradual and hidden. Who is there that could give an exhaustive exposition of the processes of any part of his own mental life? and how much more difficult is it to trace the operations of another's mind, when all you have to depend upon is a few scattered outward signs. He has done all that was practicable in the circumstances, and in the upward progress from Atheism to personal faith in Christ, the narrative is exceedingly interesting. The Atheism of Duncan was not of the hard,

dogmatic kind; still it was blank and dreary enough, for, as he afterwards confessed, seeing a horse passing, he said to himself, "There is no difference between that horse and me." Atheism is a cold, repulsive creed; there is nothing in it to touch the heart, to excite the sympathies, or to afford play for the imagination. Its one universal negation has nothing in it subtle or profound; it requires no effort to grasp it, and the reception of it crushes out all earnest life. It was altogether too coarse and chilling to enslave Duncan long, and consequently he soon passed over into the higher region of Pantheism. Pantheism is at once a religion and a philosophy. It professes to obviate the metaphysical and moral difficulties associated with the conception of a personal God; to enshroud everything in a religious atmosphere; to evolve the beautiful, and minister to the sublimest piety. It has a peculiar fascination for speculative and poetical minds, and the difficulty for such is to think of the connection of man with universal life, without running into it. Pantheism is a confession that there is a secret in the universe unfathomed, and unfathomable by man; it is more, it is an acknowledgment of the soul's need of God, and not the God of the Deist only, but the God of the Christian revealed in Jesus Christ; for, as Duncan has so well put it—"without an Eternal Logos, you must have an Eternal Kosmos, therefore, a mono-personal Theism is impotent against the Pantheist. Deism cannot withstand Pantheism; Pantheism, or Christ, must rule the minds of men; but, at best, Pantheism is only a shade higher than Atheism; the light in it is darkness, but Christ is the light of the world, and the light is the life of men. Pantheism is at bottom a deceit; it does not remove the difficulties attaching to the doctrine of a personal God, it increases them; it cannot satisfy the heart; it cannot render assistance to the endeavouring, the sorrowing, and the penitent; and it raises hopes which it miserably disappoints. Pantheism is overthrown by conscience. There is sin in the world—in the heart of the individual, conscience being judge. Conscience must therefore lie, and there is no distinction between good and evil, or Pantheism is false." The forth-flow of the one life of the universe must contain no ultimately and irreconcileably jarring elements; now sin and holiness are anti-thetic, and you cannot connect them by tracing them back to a common fountain. Therefore . . . the universe has not been evolved, and Pantheism is not true." It was as a Pantheist that Duncan began to attend the lectures of Dr. Meams, the divinity professor of the auld kirk. The professor was the leader of the Moderates, the Broad Church party in the Scotch establishment. He was a very able scholar, but a colourless theologian; yet, in the providence of God he was instrumental in forcing Duncan to the realisation of a

personal God. He did this less perhaps by his lectures than by his prayers. His deep reverence, and severe gravity in all his approaches unto God, struck awe into the minds of the students, and made them think of Jehovah, the great King. For three years Duncan had lived in darkness and unbelief, and during that time he had experienced the utmost intellectual desolation, moral derangement, and spiritual agony. He could find no rest or peace. He was for ever speculating upon the metaphysics of Theism. He was harrassed by a sense of want, a need of hope, and a craving for fuller life. At length the clouds began to lift, the healing breath stole over and thawed his ice-bound soul, and in a boundless rapture of delight he realised the blessed truth that there is a living, personal God, the Creator and Governor of the universe. He says, "When I was convinced that there was a God, I danced upon the brig o' Dee with delight." The emotion he experienced at that moment was so great as to live in his memory till the latest day of his life, and to render the place where he experienced it for ever sacred in his eyes. If a person really believes in a personal God, he cannot long resist the evidences of the Christian religion, and, therefore, we are prepared to learn that shortly after this Duncan became, in a loose, intellectual sense, a Christian. That is, he did not make a personal application of the doctrine of Christ, neither did he intellectually receive the orthodox faith, but he assented to the fact that the Bible contains a revelation from God; and in this state he remained for nine years more. During this time he laid the foundation of that profound acquaintance with the classical and Oriental languages, the literature of theology and philosophy, and the poetry, history, and general literature of our own country for which he was so remarkable, and of which we have such abundant evidence in the "Colloquia Peripatetica."

What a strange complex thing is our earthly life! What a double life we often seem to lead—an inner and outer life—a life of thought and a life of action! Are there any whose outer and inner life is in correspondence? How often those who are most favourably circumstanced, and who achieve the greatest things in the outer life, live little in their souls; while those who are befooled by circumstances, and who seem to do nothing in the outer sphere, wrestle inwardly with the mightiest powers, and reach the highest life of the soul. We have learnt something of Duncan's inner life; we have seen the light go out, leaving him trembling and cowering in a godless universe. We have seen his restless wretchedness, and heroic endeavours to gain the light, and the wild exuberance of his joy as he greeted the returning dawn. We have seen him wrestling with the deepest problems of being, and manifesting the loftiest intellectual endowments; and now, if we turn to the record of his outer life we shall find it common-place and

barren enough. It is difficult to say the part which want of money plays in determining the actions of men. Many who, having abundant means at command are noble and honourable enough, in want might be mean and selfish. It is little to the credit of many that they are not as bad as others; they were never tried, their goodness is of little value, because there is no element of personal endeavour in it, and it is not well for these to judge too hastily of the nature of those who seem to fail in trial. We therefore forbear to offer judgment concerning Duncan's conduct at this time; suffice it to say he fell into many apparently vicious and unworthy habits. Yet he suffered much. During his whole college course he had mainly to depend upon his own exertions for a livelihood, and being of a slovenly and idle habit, he was often reduced to the sorest straits. Sometimes he kept a school, and sometimes prepared a few pupils for the University, but at any time his living was bare enough. On one occasion, what with severe thought, constant study, and want of food, he was driven to the verge of madness. Reeling into his room one day, with brain on fire, and energies exhausted, he fell upon his face and cried to God to preserve his reason.

In the course of life we meet with a few persons whose acquaintance marks an epoch in our existence, and whose influence for good or evil gives a new complexion to our after life. In the case of Duncan we have seen the help Dr. Meams afforded him, and now we must record his obligations to two other men, Dr. David Brown and the Rev. Cæsar Malan. Before entering the divinity hall in 1821, Brown put himself under Duncan to get some insight into the Oriental languages. They were both at this time labouring under religious difficulties, and this, joined with their common intellectual tastes and pursuits, formed a bond of friendship between them which lasted throughout life. In 1825, Brown went to Edinburgh, and while there found "the pearl of great price." The reading of Professor Moses Stuart's letter to Dr. Channing convinced his judgment of the truth of the orthodox creed, and through the influence of Cesar Malan he was brought to a personal trust in the Saviour. His first thought after his renewal was of Duncan, his old friend and tutor, and on the earliest opportunity after his arrival in Aberdeen he sought him out, and after a long interview prepared him to meet Malan. Duncan having heard of the change which had come over Brown, fought very shy of him, and whenever they walked out together, instead of his former freedom and buoyancy, manifested a ceremony in his manner, and a measured caution in his speech, which shewed plainly he was fully aware of the gulph separating them. Two days before Malan reached Aberdeen, Brown made a vigorous assault upon Duncan. They were out walking together, and a favourable opportunity

occurring, for which he had been watching and praying, he said, "Tell me what of natural and revealed religion you hold to, that I may know what common ground we hold." Turning with an air of unusual solemnity Duncan replied, "David, I must now be plain with you. . . . . I have come to believe in the Jewish religion, and in Christianity as the complement of it; but the doctrines I can't and won't believe—I mean the Divinity and atonement of Christ." "But what," said Brown, "if they are written in the Bible, which you say you admit? You'll have to believe them. Ay, friend, that towering Luciferian pride of yours must come down, and you must become a little child, willing to be taught, else you have no part in the kingdom of heaven, for Christ, your Master, says so. . . . . What I want you to tell me is, Are you holy?" "No," he replied. "No, nor ever will be," rejoined Brown quickly, "so long as God's way of salvation from sin is, to such 'Greeks' as you, foolishness; but to us who believe it is the power of God." "Ah! David," said he, "but that's just what I can't take in yet. Can't I be saved without the doctrines?" "What," said Brown, "are you going to potter at that rate with so solemn a thing as salvation, trying at how cheap a rate—with how small a sacrifice of your own prepossessions—you can be let off? If my apprehension and experience are of any worth, all that is worth a straw in Christianity lies in the doctrines; not that I undervalue its lofty views of God, of morality, of holiness, of a future life, and so on; but take away the great doctrines that you wince at, and you loosen the foundations on which all the other things rest, and shake the whole edifice. But only surrender your soul to Christ in the Gospel, and those great powers of yours, now running to waste, will seem as if they were newly implanted, and go to noble effects." "Well, David," said he, "all I can say is, I can't take that in just yet." Nevertheless, he took in there and then what would not allow him to part from his friend until two or three in the morning, nor even then, until he had made arrangements to meet him next day at noon.

In this softened state of mind he met Cæsar Malan. The peculiarity in Malan's method of presenting the Gospel was, that he pressed for an immediate decision, and the enjoyment of a present salvation. When Duncan was closeted with him, holding up a New Testament, he said, "Read that." 1 John v. 1. "Whosoever believeth that Jesus is the Christ is born of God." "Now, do you believe that Jesus is the Christ?" said he. "Sir," said Duncan, "I know not what 'the Christ' means." "No matter," said he; "do you believe what is here written, that he is the Christ on God's testimony, leaving it to God himself to teach you what He means by it?" Being pressed in this manner, and helped, no doubt, by the Holy Spirit, he answered, "Yes." "Then," said

Malan, "Go to God and say, 'Lord, thou tellest me Thy dear Son is the Christ, and I believe Thee; but Thou knowest I have been a poor Socinian, and what 'the Christ' means I know not, yet I want to learn; teach thou me.'" And now began the great struggle of his soul, in which he passed through the most extraordinary and trying experience we have ever seen recorded. Gradually, however, he gathered confidence until, in an agony of despairing faith, he grasped the promise and knew himself a child of God. The evidence he afforded of saving renewal were such as to silence the most sceptical. His intellectual pride was subdued, his conscience quickened, and his outward conduct wholly changed. For two years he remained in this blessed state. He had full assurance of faith, peace with God, and few inducements to sin. As time wore on, however, he changed his views concerning assurance, and, accepting the doctrine taught by certain Calvinistic divines, he lived in humble dependence upon God's Word, but was constantly harrassed with doubts and fears.

We must now return to give a brief account of his outer life. Long after he was ready, he shrank from taking licence as a preacher of the Gospel, because he could not honestly subscribe to the Westminster Confession of Faith; but one day, in the spring of 1825, having adopted Paley's view concerning subscription—that the Articles are to be regarded as *peace articles*, and in subscribing you only pledge yourself not to preach against them—he startled his friend Brown by saying, "I am going to take licence;" and though in an unsettled and unregenerate state, he was licensed as a preacher in June, 1825. In after-life he regarded this step with grief and abhorrence, for, not only was he a hypocrite in saying he believed what he did not believe, but, in many other respects, he was quite unfit for the ministry of the Gospel. As he failed to secure a church, he kept a school, and acted as "supply" on the Sabbath, and while he remained in his unrenewed state he was seldom without employment; but as soon as he was converted, the moderates refused to engage him, and for a time it seemed as if his conversion was going to involve him in greater worldly difficulties; but God will not forsake those who trust in Him. Numbers of friends interested themselves on his behalf, and secured him an appointment under the City Mission, where he was instrumental of great good. At length there was an opening in Dundee, and, though he failed to secure the appointment, yet his preaching there was "the first link in a chain of events which issued in his being soon after appointed to Persie Chapel . . . then to Glasgow . . . then as a missionary to the Jews at Pesth, and finally . . . to the chair of Oriental Languages in the new College of Edinburgh. Persie Chapel was built to accommodate the northern population of the parish of

Bendochy, in Perthshire. It was a poor living, the minister receiving only the collections and seat-rents. In September, 1830, Duncan was appointed, and for ten months ministered to the people with great zeal. Mr. Hugh Mackay, an elder of the old Gaelic Kirk, Duke-street, Glasgow, having heard him, and being struck with his freshness, deep spirituality, and intense earnestness, exerted himself to secure his removal to Glasgow; and consequently, in 1831, he was appointed assistant to Mr. Clark, of the Gaelic Kirk. In time he gathered round him a congregation capable of appreciating his gifts, who built for him Milton Church, to which he was ordained in 1836, and in which he continued to labour until called to take the mission to the Jews at Pesth. In 1839 he was a candidate for the Hebrew chair in the University of Glasgow, but, as God had other work for him to do, he was unsuccessful. With the revival of Evangelical life in the Church of Scotland, a strong desire was expressed to appoint a mission to the lost sheep of the house of Israel. In 1839 a deputation was appointed to visit the Continent for the purpose of collecting information. Two members of the deputation, returning by the Danube, were detained by fever at Pesth. The Archduchess Maria Dorothea, becoming acquainted with their condition, ministered to them with her own hands; and, through her kind influence, a mission was opened here, to which Dr. Duncan was appointed in 1840. Upon his arrival in Pesth he at once commenced his proper work, and so successful were his labours that before he left, in 1843, the mission was in a flourishing condition. Not only was he instrumental in leading many of the principal Jewish families to an acceptance of the Saviour, but he was also very helpful in quickening the spiritual life of the Reformed and Lutheran Churches. In the month of May, 1843, the disruption of the Church of Scotland took place, and, as the Professor of Hebrew adhered to the Establishment Church, a new Professor of this branch was required for the Free Church. At once, all thoughts were turned to Dr. Duncan; but as it was not known to which of the two bodies he would adhere, it was impossible to elect him. Having shattered his health by his abundant labours in Pesth, he spent some time in Leghorn recruiting, and there received the news of the disruption. At once he said to Mrs. Duncan, "I'll go to Pesth; I think I should get pupils as a teacher of English," to which she replied, "O, yes; the Lord will provide, and I don't think the Church will leave us." When intelligence arrived that he (and all the missionaries of the Church of Scotland) adhered to the Free Church, he was at once unanimously elected to the Chair of Hebrew, which he continued to fill until he was called to join the Church triumphant.

He was twice married—in 1837 to Miss Jane Tower, a lady of a good position, considerable cultivation, and genuine piety. In the

spring of 1839 she died in child-bed, and having shortly after married, his second wife died in 1852. He had two daughters, one of whom only survives. In the domestic circle he showed to great advantage, his gentleness, humour, and piety commending him to old and young. He was a great lover of children, and had the manhood to become a child to children. He was also very fond of dumb animals, and would lay down his book at any time to rollic and play with his dog Topsy. Though subject to fits of dark melancholy and gloom, he always preserved cheerfulness in his household.

Considering the irregular mode of his life, his deep and constant study, his abundant and earnest labours in the Church, and the fact that when he was a child he was very delicate, the wonder is he lived to such a ripe old age. No doubt many reasons might be found for this, chief of which, we think, was the sound and abundant sleep he enjoyed through life. He never lost a night's sleep; he could go to sleep at any time, or almost in any place, and when once fast locked in the arms of Morpheus, it took no ordinary din to rouse him. In his latter years, though his physical vigour rapidly declined, he retained all the buoyancy of spirits and fertility of mind of his youthful days, and till the very last his mouth was filled with the deep things of God's mercy. Having been confined to his room for some time, on the 26th of February, 1870, after hearing his attendant repeat "Rock of Ages," and "There is a Fountain," his ransomed soul passed quietly and peacefully away to be with Christ, which is far better.

It is very unfortunate that—as is the case with so many men of genius—Duncan's worth and usefulness were considerably marred by eccentricities and oddities. Some of the stories told concerning his absence, irregularity, slovenliness, and simplicity are most ludicrous, and excite a pity which is unbecoming toward so great and good a man. No doubt his nature, and the early circumstances by which he was surrounded, led him out in that way; but still, we think, that with effort and watchfulness, his eccentricities and foibles might have been conquered, or, at least, modified, and that it would have been worth an effort is clear from the testimony of those who said his eccentricities made more impression upon them than his discourse. We do not think the Christian minister ought to be unseemly in his dress, manners, or conduct, for it may detract considerably from his usefulness. Despite, however, these failings, we regard Dr. Duncan as one of the greatest men of this age. He did not, perhaps, achieve much in the outer life, but in his experience, as recorded in this volume, he has shewn the paralyzing and degrading influence of unbelief, and the power of the Gospel to save the worst and satisfy the most enquiring, and in this he has not lived in vain. RORY.

Art. VI.—SCIENTIFIC DREDGINGS IN THE DEEP SEAS.

(*Continued from page* 233.)

THERE is a unity in the natural sciences which often renders an advance in any one direction a positive gain in collateral subjects. A discovery throws new light upon some obscure department of research; but that light comes not as a single beam, illuminating simply the subject immediately concerned, but as divergent rays, entering other departments, presenting fresh starting points for investigation, and bringing into prominence phenomena more remotely associated with the central subject of inquiry. This has proved to be the case with the recent researches into the physical condition of the deeper parts of the ocean. The few months' work effected in the cruises of the *Lightning* and *Porcupine* has given a fresh impulse, not only to the study of the physics of the sea, but has also extended, very materially, our knowledge of Biology, and raised important issues in Geological questions.

A few years ago it was generally thought that, whilst the surface temperature of the ocean varied according to the latitude and the surrounding meteorological conditions—here heated by a tropical sun, and there chilled by Arctic or Antarctic cold—giving rise to the various surface currents and drifts, it was thought that these climatic variations did not penetrate to any great depth, and that below this surface stratum the ocean depths were maintained at, or about, the normal temperature of the crust of the earth. It has now been proved, however, that no such uniformity in the temperature of the deep seas exists, and that their thermal conditions are regulated by influences more potent than those of latitude or the terrestrial surface. Why this remarkable fact was not discovered earlier was probably on account of the defective instruments employed in previous temperature soundings. Many such soundings had been taken, in all latitudes and almost at all depths, but the thermometers had not been protected against the pressure consequent upon the great depth to which they had been lowered; and when such instruments, as had been previously used, were tested by Dr. Carpenter and others, in view of the late researches, the best instruments, under a pressure of three tons to the square inch in a Bramah press, were subject to an error of from eight to ten degrees, whilst those of an inferior character gave no less than from twenty to fifty degrees error. With such a result it was evident that all the work that had been previously done in this direction was little better than useless. But through an ingenious contrivance of Professor Miller, assisted by Mr. Casella, a thermometer has been invented which is almost proof against the effects of pres-

sure, and this instrument, known as the "Miller-Casella Thermometer,"* has hitherto worked so admirably as to be now the one almost solely used in deep sea soundings.

The phenomena requiring explanation in working out the data already obtained in the subject of oceanic temperature, are somewhat numerous and complicated. The general temperature of the deep ocean is found to be considerably below that of the earth's crust. In the same latitude, and at the same depth, a difference of 16 degrees F. has been proved to exist in adjoining masses of water. Thermal conditions are not always regulated by zones of depth, for whilst the colder stratum always underlies the warmer, by reason of its greater density, yet frigid conditions may approach the surface to within 300 fathoms in comparatively low latitudes, as *e.g.*, on the east coast of North America, where the Labrador current flows beneath the Gulf Stream, cooling it to the extent of 20 degrees; and, on the other hand, within the Mediterranean a warmth of 55 degrees F. is maintained at a depth of 2,000 fathoms. Under the Equator, soundings from the *Challenger* has shown that there exists an intensity of cold equal to 32·4 degrees F., whilst in all the stations immediately north of the Equator, at the same depth, the water was found to be several degrees warmer. Now, what is required is a theory sufficiently comprehensive to embrace all the facts of the case, and explain them on natural principles.

It is important to bear in mind, in the first place, that salt and fresh water are very differently affected under the influence of an intense degree of cold; for whilst fresh water increases in density only down to within 7.4 degrees of its freezing point, from which point it gradually expands again until ice is formed; salt water freezes at a lower temperature, and increases in density uninterruptedly down to the freezing point. The consequence of this variation is that, whilst the colder stratum of fresh water, when just about to freeze, floats at the surface, that of sea water will sink and accumulate at the bottom. Now, there can be no question that the cold underflow, almost universally present in the open ocean at great depths, has a polar source. If we examine a map of the North Polar regions, we shall find that the Arctic basin is inclosed by the northern coasts of the European, Asiatic, and American Continents. Behring's Straits communicate with the Pacific Ocean on the one side, and the interval between the coasts of Greenland and the shores of Norway with the Atlantic on the other. But Behring's Straits are so shallow as not to permit of any outflow of Arctic water by that source; and the same must be said of the European seas as far as the Shetlands and Great

*The priority of this invention has been disputed and claimed by Messrs. Negretti and Zambra. See discussion in "Nature," vol. ix.

Britain, and also from Faroe to Iceland in mid-channel; the only remaining outlets for the cold and dense water formed under Arctic influences are by the two deep gaps existing in the bed of the ocean between Shetland and Faroe (now known as the "Lightning Channel"), and between Iceland and Greenland on the American side. The Arctic Ocean is thus enclosed in a deep basin with a shallow rim. This rim is notched in the two instances referred to. Under the influence of Polar cold, the surface stratum of water must ever be sinking by reason of its superior density, and will accumulate at the bottom until it reaches the limits of outflow, when it pours its frigid waters into the North Atlantic. It was the good fortune of Professor Thomson and party to hit upon this channel of communication in their first expedition to the North. The current that they discovered and traced in its southerly course probably unites with that which comes from the coasts of Greenland, effecting a union of waters to the south of Iceland, and then, as one vast body, spreads itself like a fan over the temperate and tropical zones. In the "Lightning Channel" this icy current was found to extend from a depth of 600 fathoms, to within 200 fathoms of the surface, and registering a degree of cold at about 30 deg. F. Off the north coast of Ireland it was found at 1,476 fathoms, and at a temperature of 36 deg. F.; and off the shores of Portugal at 1,095 fathoms and 40 deg. F.—thus gradually becoming ameliorated as it travels further and further from its Polar source, absorbing, as it flows, something of the warmth possessed by the temperate water under which it creeps in the lower latitudes.

The *causes* of this great oceanic movement have now to be considered, but it is not a little perplexing to the unprofessional student to find that between Professor Thomson and Dr. Carpenter (who have been colleagues, working side by side in these investigations) there is a considerable difference of opinion existing as to the *primum mobile* of these phenomena. Professor Thomson is the advocate of a theory which makes the cold indraught of Polar water the compensatory return of the Equatorial and Gulf Stream currents. In a lecture on "Deep-Sea Climates," delivered in Queen's College, Belfast, he says in exposition of his view:—"The basin of the North Atlantic forms a kind of *cul-de-sac*; and while a large portion of the Gulf Stream water, finding no free outlet towards the north-east, turns southwards at the Azores, the remainder, instead of thinning off, has rather a tendency to accumulate in the northern portions of the trough. We accordingly find that it has a depth off the west coast of Ireland of at least 4,800 feet, with an unknown lateral extension. There are no data as yet to determine the rate of the branch of the Gulf Stream which sweeps round the coast of Western Europe and into the Arctic Sea; but it must be very slow, for even so far south as at

latitude 42 deg. N. it has lost all effect upon navigation, its character as a constant current being entirely masked on the surface by the drift of the anti-trades, which has nearly the same direction.

"The Gulf Stream is thus a constant 'river' of hot water, forced into a particular direction by the rotation of the earth, by the constant winds, and by the configuration of the land, and accumulated and modelled by the confined basin of the North Atlantic and Arctic Sea. The cold water which replaces it is supplied under very different conditions.

"Sea water increases steadily in density as the temperature falls, till it reaches its freezing point, about 3 deg. C.; the coldest water, therefore, lies at the bottom, and if over any region warm water be removed by any cause from the surface, as, for instance, in the case of the Equatorial current and the Gulf Stream, its place will be supplied by a general indraught beneath of water from the coldest and heaviest, and consequently usually from the deepest sources from which it can be brought in by gravitation. The cold water is, however, merely drawn in to supply a vacancy, and there is no special reason why it should follow one ingress rather than another. From the low initial velocity of polar water it will tend to flow westwards in passing into lower latitudes, but that tendency will probably be entirely subordinate to specific weight in determining the course of the cold influx and the distribution of layers of water of different temperatures.

"The water of the North Atlantic thus consists, first, of a great sheet of warm water, the general northerly reflux of the Equatorial current, the most marked portion of it passing through the Strait of Florida, and the whole generally called the Gulf Stream, of varying depth, but attaining off the west coast of Ireland and Spain a depth of 800 to 900 fathoms. Secondly, of a general indraught of Antarctic water compensating at all events that part of the Gulf Stream which is deflected southwards; and thirdly, of a comparatively small quantity of Arctic water which, flowing through two or three narrow channels, replaces that portion of the Gulf Stream which makes its way into the Arctic Sea."*

The accumulation of the vast body of warm water, side by side with the cold current, at the entrance of the "Lightning Channel," is explained by the Professor as follows:—"The North Atlantic forms a basin closed to the northward. Into the corner of this basin, as into a bath—with a north-easterly direction given to it by its initial velocity, as if the supply pipe of the bath were turned so as to give the hot water a definite impulse,—this enormous flood is poured, day and night, winter and summer. When the basin is full, and not till then, overcoming its northern impulse, the sur-

* "Deep-sea Climates," published in "Nature," vol. ii., p. 257.

plus water turns southwards in a southern eddy, so that there is a certain tendency for the hot water to accumulate in the northern basin, to 'bank down' along the north-eastern coasts."*

On the other hand, Dr. Carpenter considers the Gulf Stream theory utterly inadequate to account for the facts,—that the Gulf Stream never reaches the Arctic area, but dies away in the mid-Atlantic, and that the Gulf Stream, with surface currents in general, is produced and regulated by superficial forces only; whilst he considers that the great accumulation of polar water in all latitudes, and which is often present in enormous thickness, can be explained only on the principles of a grand vertical circulation in which the whole expanse of the ocean is concerned. This view has been recently re-stated by Dr. Carpenter in the following concise and explicit language:—

"Putting aside the horizontal circulation produced by the action of winds upon the surface of the ocean, there is a vertical circulation maintained by opposition of temperature between the Polar and Equatorial areas; the whole mass of water contained in any ocean-basin that is in free communication with both, being divided into two strata, of which the lower constantly, though slowly, flows over the ocean-bed from the Pole towards the Equator, whilst the upper is as constantly flowing from the Equator towards either Pole.

"The *primum mobile* of this circulation is the action of surface-cold upon the water of the Polar area; which, by reducing its bulk, increases its specific gravity down to its freezing point at about 27 deg. F.; so that a column of Polar water weighs heavier than a column of Equatorial water of the same height. As excess of downward pressure involves excess of lateral pressure, there will thus be a bottom outflow of cold water from the Polar area, producing a general downward movement, and a surface indraught; and the water thus drawn in will be cooled, and will descend in its turn. On the other hand, in the Equatorial area, the draughting off of the warm surface water, and the constantly renewed arrival of Polar bottom water, will produce a general upward movement, which, by bringing the glacial water under the influence of solar heat, will maintain that difference of weight between the Polar and Equatorial columns (their levels being assumed as equal) on which the maintenance of this circulation depends. I have on several occasions exhibited an experimental illustration of this doctrine; the continued application of surface heat and surface cold at the two extremities of a long trough filled with water, producing (*a*) a slow movement of the upper stratum towards the cold end; (*b*) its sudden descent when subjected to the influence of cold; (*c*) its creeping flow along the bottom towards the warm end; and (*d*) its gradual ascent towards the surface.

* "Depths of the Sea," p. 398.

"The amelioration of the climate of north-western Europe, which has been recently proved, beyond all doubt, to be mainly dependent on a north-east movement of ocean water, does not depend (as has been usually taught by geographers and meteorologists), on the extension of the *real* Gulf Stream, or Florida current, to the North Atlantic; but that it is the result of the northward movement of the whole upper stratum, produced, not by any *vis a tergo*, but by a *vis a fronte*—not by the persistence of the propulsive force of the trade winds, but by the surface indraught towards the Polar area, which is the necessary complement of the bottom outflow. I based this conclusion upon the fact, that while all observations show that the *true* Gulf Stream dies out as a current in the mid-Atlantic, the course of the isotherms laid down by Dr. Petermann indicates that the northward movement extends all across the Atlantic, from the British Islands to Newfoundland; and, further, that the depth of this movement, as shown by the excess of temperature it carries as far as the Faröe Islands, extends to from 600 to 700 fathoms. That such an enormous body of ocean water should be put in northward movement by such a little rivulet, as the real Gulf Stream is in comparison with it—especially considering that the last direction of the Gulf Stream, when it can be recognized as a current, is nearly due east, and that its depth does not then exceed 50 fathoms—is to me inconceivable."*

In accordance with the principles here stated, Dr. Carpenter, in communications addressed to various scientific societies and serials, anticipated that if the views he held were correct, glacial water would be found very generally occupying the ocean depths, and that the intensity of cold would be regulated in proportion as there was a free and open communication with the polar area. He also foretold that the polar underflow would not be found of that insignificant character which might be supposed to be the case if it were a mere return of arctic water as the complement of that amount of heated water carried into polar regions by force of winds, currents, &c., but that the cold stratum in mid-ocean would assume very huge proportions. And, further, he predicted that, as the Arctic and Antarctic underflow must meet somewhere near the Equator, where the super-heated water is continually being draughted off towards the higher latitudes, that there the polar section would rise to supply its place, and that it would make itself evident by the cold stratum rising nearer to the surface in the tropical than in the adjoining zones.

It must be considered as a strong presumptive evidence in favour of the theory advocated by Dr. Carpenter, when the present *Challenger* expedition is verifying these conclusions in the course of its survey, for it has proved in relation to the first point, that, in

* The *Athenæum*, May 16th, 1874.

the North Atlantic, whilst there is a surface stratum of 900 fathoms of warm water, there is an underlying mass of 1,600 fathoms, and with a lateral extension of about 3,600 miles in which the temperature is from 40 to 35·5 deg. F. In the South Atlantic, the *Challenger* investigations have shown that, south of the Equator, the isotherm of 40 deg. F. approaches within 400 or 500 fathoms of the surface, and has a depth of glacial water equal to 2,400 fathoms, the temperature of which ranges below 33 deg. F., this greater body of cold water being the result of an unrestricted communication with the south polar regions. And as, perhaps, the most remarkable verification of Dr. Carpenter's position,—under the Equator, the isotherm of 40 deg. F. is found at the comparatively shallow depth of 300 fathoms, and from that point to a depth of 2,475 fathoms there is a gradual fall of temperature until the minimum is reached at 32·4 deg. F. at the bottom.

The chief points at issue between these two eminent Naturalists is the question of the motor force of this circulation. Prof. Thomson thinks it lies in the hot surface-currents carried by winds, &c., into polar regions, causing the underlying water of the polar area to be forced into the temperate and torrid zones to supply the "vacancy" which is thus occasioned. Dr. Carpenter thinks that wind-currents can produce only a horizontal circulation, and that the motor force is not in the hot but in the cold region—the dense polar water, obeying the laws of gravity, flows towards the equatorial regions where the column of water is warmer and lighter, and thus causes a superficial return to the poles to maintain the ocean level. The difference of these two methods of explanation, and their relative probability, can be easily seen by a very simple experiment. The usual way to produce convection in a liquid is to apply heat at the bottom of the vessel in which it is contained; when this is done, a hot current arises in the centre, and the colder surface is put in motion, and drawn down the sides of the vessel to become heated and raised to the surface in its turn (which movement may be easily seen by introducing small particles of a substance of the same specific gravity with the liquid), thus producing a vertical circulation between the centre and extremities of the liquid. If, however, the heat be applied at the *surface*, instead of the bottom, it may produce a horizontal circulation, but it is with very great difficulty that convection is produced throughout the lower portions by such means. But if in a vessel of some size, surface heat be applied to the liquid at one end, and surface cold at the other (as in Dr. Carpenter's experiment), a vertical circulation is at once the result, cold at the surface producing a similar movement in a liquid as heat at the bottom. We have here in miniature the forces which unite the Poles and Equator in one grand system of oceanic circulation, and by means

of which, those extremes of temperature to which our world is subject are mercifully ameliorated.

The thermal condition of the Mediterranean Sea forms, by its striking contrast to the general ocean, an indirect confirmation of the theory of vertical circulation. Here is a sea, so far self-contained, that though possessing a depth of 2,000 fathoms, yet, being practically shut in by the shallow Straits of Gibraltar, there can be no communication between the deep waters of the two areas. It was in the autumn of 1870 that Dr. Carpenter and party pursued their enquiries in this region (the particulars of which were given in a previous article); they found the surface of the sea very hot, rising in some places to 78 degrees F., but not less than 10 or 15 degrees of this heat were lost in the soundings of the first thirty fathoms; a further fall of the thermometer continued down to one hundred fathoms, when it invariably stood at 55 or 56 degrees F., and this temperature was always maintained down to the very bottom, irrespective of depth. Why this uniformity through so great a body of water? Experiments have proved that the thermal conditions of the deep Mediterranean are regulated by the temperature of the superficial crust of the earth. Thermometers have been buried in the earth sufficiently below the surface as not to be disturbed by the change of seasons, and yet not so deep as to be affected by the internal heat of the globe, and they have shown a uniform temperature throughout the year, of from 51 to 53 degrees F. There are caves which, when excluded from the variation of seasonal changes, especially in hot countries, are reputed for their coldness. These caves, when tested, have very generally possessed a temperature of about 54 degrees F. This, then, can be pretty safely considered as the normal temperature of the upper part of the earth's crust; and, as illustrated in the case of the Mediterranean, if water exists, cut off from all direct communication with the polar regions, and below the line affected by solar influence, then such water will be maintained at a fixed and regular temperature by the conduction of internal terrestrial heat. The case of the Mediterranean Sea is an example of what we might anticipate would be the universal condition of things in the deep sea area, if no such general circulation existed between the polar and tropical regions as that which is now so confidently assumed. The Mediterranean has confirmed the views previously held on the subject of the physics of the sea, so far as they are applied to the interpretation of its exceptional and self-contained phenomena, whilst the wide and open ocean has, in the new and startling facts just revealed to us, negatived such views in their *general* application, and compelled us to re-adjust our theories and bring them into consonance with the real facts of the case.

The light which these researches have thrown upon *biological*

questions cannot be overrated in its importance. The addition of many hundreds of new species to our Natural History collections is but a small fraction of the advantage that science has derived therefrom. Doubtful questions have been answered, missing links in the biological chain have been found, and a wide range of new phenomena has been opened to the view of the naturalist in this department, which will render material assistance in interpreting the relationship between the past and present life of the great deep.

As a general rule, marine organisms of a particular kind are limited to a certain depth. Just as there are zones of *height* regulating the distribution of the flora and fauna of terrestrial life, from the sea board up to the mountain summit; so, in marine life, there are zones of *depth* exerting a similar restrictive influence from the surface of the sea down to the deep abyss.

Edward Forbes, in his theory of bathymetrical distribution, distinguished four such zones: 1. The Littoral zone, embracing the space between the tide-marks. 2. The Laminarian zone, so called because distinguished for the broad waving sea-tangle of that name and the larger algæ, and extends from low-water mark to a depth of about fifteen fathoms. 3. The Coralline, in which the reef-building corals live and construct their mighty barriers, down to about fifty fathoms. 4. The zone of the Deep-sea Corals from fifty fathoms to an unknown depth, in which life, as Forbes thought, becomes gradually more scarce, "indicating an approach towards an abyss where life is either extinguished, or exhibits but a few sparks to mark its lingering presence." Forbes' investigations were mainly carried on in the Mediterranean and Ægean seas; but these land-locked areas are subject to peculiar conditions, which probably cause the water of the deeper parts to exist in an almost stagnant condition, a sufficient reason for the paucity of life at great depths. Forbes took this exceptional instance as the basis of his generalizations, and though his theory of bathymetrical distribution is right in the main, it requires considerable modification when applied to the marine fauna in general. Certain forms are limited to the higher zones because dependent on vegetation for subsistence—the restrictions of their food supply fix the limit of their distribution; but those types which are not thus dependent may, by gradual modification, become naturalized to any amount of change in depth and pressure. The present researches go to prove that the distribution of marine life is much more effectually regulated by the existing temperature, rather than the depth. W H.

(*To be continued.*)

ART VII.—THE EVIDENTIAL VALUE OF RECENT ORIENTAL DISCOVERIES.

DURING the last thirty years the records of the earliest periods of human history have been subjected to a continuous course of historical criticism which, in general, has been pursued in an impartial spirit, and has proportionately yielded a clearer understanding of this important department of knowledge. Of this criticism, as might naturally be expected, the various books of the Holy Scriptures have had their share. The concentrated light of research and theorizing in physical science, on the one hand, and of archæological discovery on the other hand, has been cast upon the historical portions of the Bible, and its statements thus tried by the severest and most exacting tests.

It cannot be concealed that the result of this has been, in many instances, a state of suspended belief in Scriptural history, and, in others, even the total denial of the historical truth of the sacred writings.

Closely following upon this criticism, and, to some extent, contemporaneous with it, there have been presented to the world the results of explorations prosecuted in various countries in the east, and which have been entered upon and carried on with a view to increase the data so necessary for the solution of the more difficult points of ancient history. These recent discoveries are full of lasting interest to the Christian world, on account of the light which they afford to the work of investigation, and also on account of the evidence which they bring of the general historical accuracy of the Old and New Testament.

We propose, in the first place, to give a summary, brief and imperfect of course it must be, of the results of recent Oriental researches, as far as they relate to the illustration of the Holy Scriptures.

We enter first upon the field of discovery revealed to us from Ancient Assyria by Rawlinson, Layard, and others.

About nineteen years ago several clay cylinders were discovered among the ruins on the Euphrates, and both Sir H. Rawlinson and Oppert have deciphered on different cylinders the name of Belshar-ezer, the son of Nabonaduis, and associated with him in the Government. Now, this discovery has cleared up a difficulty in connection with the question of the historical accuracy of the book of Daniel. The difficulty is this: in Daniel, the last king of Babylon is named "Belshazzar, and this name nowhere occurs in the writings of other historians; but, on the contrary, Berosus, Herodotus, and Ptolemy (although they lived centuries after the event), all give Nabonaduis, also called Labynetus, as the last

native king of Babylon. The difference seemed irreconcileable until the discovery of these cylinders with their valuable inscriptions.

Again, no one but the prophet Daniel has recorded the seven years' insanity of the king Nebuchadnezzar, but Sir H. Rawlinson has lately deciphered a partially mutilated inscription, which can be scarcely explained, unless as referring to this portion of the king's life. It is translated thus: "Four years . . . . . the seat of my kingdom in the city in which . . . . . did not rejoice my heart. In all my dominions I did not build a high place of power; the precious treasures of my kingdom I did not lay up. In Babylon, buildings for myself, and for the honour of my kingdom, I did not lay out. In the worship of Merodach, the joy of my heart in Babylon, the city of his sovereignty and the seat of my empire, I did not sing his praises, and I did not furnish his altars, nor did I clear out the canals." Professor Rawlinson observes on this, that the whole range of cuneiform literature presents no similar instance of a king putting on record his own inaction. There is a strong probability that this is a corroboration of the inspired record. Manassah is stated to have been taken captive to Babylon by the king of Assyria. "This," says Dr. Tristram, "must have been Esarhaddon, son of Sennacherib. Inscribed bricks tell us that this king resided there in person, and, consequently, afford us an explanation as to why a state prisoner was carried thither."

Dr. Tristram further says: "Of none of the Assyrian monarchs have we such full accounts in Scripture as of Sennacherib, the father and predecessor of Esarhaddon, and of no one of them has the story as yet been so fully told as in his own records of stone, the famous discoveries of Layard at Nineveh. We had, indeed, in Herodotus the story he received from the Egyptian priests, of the miraculous destruction of his army at night through myriads of mice gnawing their bow-strings, an evident distortion of the Scripture narrative. But now we have his campaigns even more fully told by himself than by Isaiah. These tablets in the British Museum are perhaps the most familiar contemporary illustrations of Holy writ, and yet, we must remember they are the discoveries of yesterday. The two invasions of Sennacherib are spoken of. Sennacherib thus records his first campaign:—"And because Hezekiah, King of Judah, would not submit to my yoke, I came up against him, and by force of arms, and by the might of my power, I took forty-six of his strong fenced cities, and of the smaller towns which were scattered about I took and plundered a countless number. And from these places I captured and carried off as spoil two hundred thousand one hundred and fifty people, old and young, male and female, together with horses and mares, asses and camels, oxen and sheep, a countless multitude. And

Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates, so as to prevent escape. Thus, upon this Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs and the elders of Jerusalem, with thirty talents of gold, and eight hundred talents of silver, and divers treasures, a rich and immense booty. . . . . All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as a token of his submission to my power."

This remarkable inscription gives almost exactly the same account as is recorded in 2 Kings xviii. 13-16, but in a more detailed manner. The following is the Old Testament account:— "Now, in the fourteenth year of King Hezekiah, did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them. And Hezekiah, king of Judah, sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest upon me will I bear: and the king of Assyria appointed unto Hezekiah, king of Judah, three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off *the gold from* the doors of the temple of the Lord, and from the pillars which Hezekiah, king of Judah, had overlaid, and gave it to the king of Assyria."

It will be seen, by a comparison of the two narratives, that there is a little variation in the figures relating to the tribute; a much larger amount being recorded on the marble slabs of Nineveh than is given in the Book of Kings. The most safe and satisfactory solution of the difficujty is, we think, that an error has been made by the conqueror in recording the matter, or by his stewards, whether intentional or not, perhaps will never be known. Or, it is suggested, the Assyrian king may have counted, not only the value of the money, but also of the vessels and ornaments; whilst the Old Testament historian only records the tribute money proper.

But not only in particular narratives do we find this correspondence, but also in a multitude of other points, which, though of minor importance, yet, by their accumulation of evidence, add to the wealth of illustration and confirmation of sacred history. We refer to the bas-relief carvings illustrating the sieges of cities, the engines of warfare, modes of treating the captives, triumphal processions, and other incidents, all being closely in accord with the language of the Old Testament in relation to these events.

Another monument, lately discovered, and worthy of special mention, is the famous monolithic monument of King Mesha, dis-

covered at Dibon, in Moab. Though it was, unfortunately, afterwards broken by the Arabs, yet, we are in possession of a copy, taken by means of a squeeze, before its destruction; so that there is little doubt as to its translation, with the exception of a small portion of the inscription. Dr. Tristram says, "It is three hundred years older than the earliest monument with characters alphabetic like our own. The language is unmistakeable Hebrew, with slight dialectic differences; and thus the Israelites had no need of any interpreters in their intercourse with the Moabites."

The passages of the Old Testament history, upon which this monument throws light, are Numbers xxi. 26, and 2 Kings iii. 45.

Other monuments, such as the Black Obelisk, now in the British Museum the Assyrian Cylinders, and numbers of inscribed bricks, give most important results in explanation or confirmation of both profane and sacred history.

Turning briefly to other spheres of antiquarian research, we may note, with respect to the ancient Egyptians, that the portraiture of them, as found in their own contemporary monuments, is in almost complete harmony with the descriptions given by Moses in the Pentateuch. With respect to the exodus of the Jews from Egypt, and the many serious objections raised by critics of this century on this portion of Bible history we are glad to note that recent explorations in the *desert of the exodus* seem generally to give their testimony in favour of the accuracy of the Biblical records; in fact, there is ample reason to believe, from the examination recently made by Mr. Holland and Dr. Tristram, that the wilderness was anciently very much more fertile than it is at present, and quite capable of furnishing pasturage to flocks and herds of a large size; and that the peninsula of Sinai was a "desert" only in comparison with the rich agricultural countries of Egypt and Palestine.

Professor Palmer in his recent work, "The Desert of the Exodus," has also added to our topographical knowledge of this district, and it is a fair conclusion that there is no reference in the Old Testament history of the exodus to the geography of the country which is not confirmed by recent discoveries.

The explorations in Palestine, carried out by the Palestine Exploration Committee from 1864 up to this time, have resulted in many discoveries of importance to Biblical students. The most important of them, perhaps, may be reckoned the excavations at Jerusalem, in uncovering the ancient cisterns under the city, the pools of Bethesda, of Hezekiah, and of Siloam; also the site of the ancient temple, and the wall of the sanctuary. In respect to this latter, the Old Testament account is most remarkably verified by the discovery of the great stones of the foundation, so that the descrip-

tion "great stones, costly stones, and hewed stones," proved to be literally correct. There have also been found on these stones large letters in red paint. The general impression is that they are quarry marks, thus rendering probable the accuracy of the record in 1 Kings, vi. 7, as to the dressing of the stones of the temple having been done before they were brought to its site, "so that there was neither hammer, nor axe, nor any tool of iron, heard in the house, while it was building."*

We have also some important contributions to recent discovery in the East in Mr. Macgregor's interesting book, "Rob Roy on the Jordan." His close examination of this river, from its source to the Red Sea, has resulted in many valuable additions to the mass of facts already gathered by travellers from the lands of Bible history; the comparison of the Abana and Pharpar rivers with the Jordan, the examination of the waters of Merom, and also, more especially, of the Sea of Galilee and the villages in its vicinity, which latter places formed such important parts of the scenes of the life and labours of our Lord, all these have given valuable aid to the work of Scripture defence and exegesis.

We now turn to the consideration of the value of these and other similar discoveries as evidences or aids in proof of the genuineness and inspiration of the Holy Scriptures.

In the first place we consider these discoveries, of the genuineness of which there can be no reasonable doubt, confirm, as far as they go, the truthfulness of Scripture history. Of course we are aware that no amount of evidence will bring conviction to the minds of the prejudiced, or, at least, secure any frank acknowledgment of such conviction; we are afraid, in fact, that sceptics by profession are in danger of undervaluing or ignoring them. But apart from this class of critics, such evidence in favour of the Scriptures is well adapted for popular application, and may be a powerful accessory in the many-sided arguments in defence of Scriptural truth. The existence in our midst of these inscribed bricks and marble slabs, and other valuable monuments brought from distant lands, after having been entombed for centuries in the ruins of cities, cannot fail to be of service to the Christian Church; and our national museum and other collections of antiquities may now be used with some advantage for the illustration of the Holy Scriptures, especially in relation to the evidences of the literal accuracy of the historical parts of the sacred writings.

In thus proving the literal accuracy of the Scriptures, we ensure a firmer foundation on which to build the arguments for the higher claims of the Bible to inspiration and Divine authority. We assume that it is requisite to the proof of these higher claims, that

* See also "Recent Explorations in Palestine," "Christian Ambassador," vol. x., page 53.

the more ordinary matters of truthfulness or literary accuracy should be proved. If a person claiming credit for some super-excellent traits of moral character could not defend himself against charges of a want of common honesty, then his higher claims would be far from strong; so, we think, the defence of the historical accuracy of Scripture is of importance as bearing indirectly on its higher claims of Divine authority.

The cumulative force of these evidences is very strong and conclusive. There is scarcely an instance in which the history of the Jews impinges upon that of neighbouring nations, which is not illustrated by these contemporary inscriptions recorded by other nations, extending as they do from the time of Abraham, recorded in Genesis, down to the end of the latest historical books. There is much cause for rejoicing on the part of every lover of the Bible and of truth that, just as the cry had been raised by several writers of this age as to the "unhistorical character" of the Old Testament records, these monuments and inscriptions have been disentombed and deciphered to prove the Bible the most reliable of all historical books.

There are remaining other historical difficulties in the Scriptures not yet cleared up by contemporary records; but, we submit, the evidence supplied by recent explorations should secure, at least, the neutrality of adverse critics as to those remaining; as, in the past, many doubts as to the historical accuracy of certain portions have proved to be without real foundation, further charges of that nature should not be lightly made, or without the strongest presumption in favour of their truth.

These antiquarian researches to which we have directed attention are still being carried on in various directions, and, judging from the results of past efforts, future explorations of this kind may reasonably be expected to yield still further aid in the exposition and defence of the Holy Scriptures. THOMAS PARKER.

ART. VIII.—SECRET THINGS.

"THE secret *things belong* unto the Lord our God: but those *things which are* revealed, *belong* unto us and to our children for ever, that *we* may do all the words of this law."—Deut. xxix. 29.

THIS rebukes a propensity which many indulge in, to dive into recondite matters that lie out of reach. It admonishes us to pay close attention to understandable truth, and to the acknowledged duties of life and religion. A speculative turn of mind, laudable when kept in subordination to practical ends, may be cherished to a damaging extent. It is injurious when any one gives

himself up to it so fully that he neither has time nor desire for the cultivation of plain, useful knowledge, and takes no delight in the practice of religious duty. The evil effect of this may be shown in a picture. Imagine a man of this perverted disposition ascending a mountain side for the purpose of prospecting! He has an ambition to reach the highest possible stand-point. We quite commend his purpose, and advise him to go well up. The higher the ascent, the wider the survey. The sphere of vision expands in the ratio of the elevation. After a long and weary climb, he gains the crown of the mountain, and begins his observations. Right and left, before and behind, a fine landscape presents itself to his eye, varied with hill and dale and flowing stream. The view is dotted with hall, and castle, and cottage; here an extensive level, and there and yonder gentle undulations, with all the forms and shapes which easy-working nature throws off with such luxuriance. If this elevated observer have anything like taste or appreciation of natural scenery, he ought to be gratified. Such a grand outspread inviting his observation should repay his painful ascent. But instead of taking notes on objects within easy range, he directs his attention at once to the distant horizon marked by a few dim, hazy spots that show no clear outline. It is his wish to descry them distinctly, and give full report of them on his return to the lower world. His steady and earnest gaze is not equal to the task; not even with the help of his pocket glass is he able to decipher them. If it were possible, he would like to give them shape in his mind, and to know what lies just on the farther side of them. Between that distant point and where he stands there are intermediate objects quite discernible and noteworthy that would please a simpler mind. But then he is above vulgar tastes! He delights in remoteness, in depth and abtruseness. So he descends from his elevation baffled and dissatisfied, because he could not acquire the knowledge he sought. A more reasonable man would have had a feast where his morbid appetite turned away with disgust.

The application of this is easy. Near-hand truth is valuable. The surface of theology is rich with what is both useful and pleasant. If we have a disposition to look far and dig deep, and aim at the whole circle of truth, it is laudable. Only let us begin with what is at hand, and enlarge as occasion offers. What is nearest should be learnt first. The verse in hand is a good monitor. It indicates—

The state of mind due to secret things.—It is needful to distinguish between things that are simply unknown, and things that are strictly secret. What is a secret to one person is perfectly open to another. A man knows much of which a child is ignorant. Childhood is on the dark side of mature life, and can only come to thorough acquaintance by actual experience and much observation.

A learned man is abreast of several things that are as a sealed book to the illiterate and unscientific. A believer in Christ, who has bread to eat that the world knows not of, is acquainted with what is mystery to the ungodly world. Yet these are not properly secrets belonging to God, and bearing interdict against inquiry. Time or application, or both, will lay them open and make them matters of clear knowledge, or at least of intelligent faith. The child will grow to a man and be in the secret of advanced life. The untutored and unlettered may become acquainted with books and familiar with science, and reap the advantage of such acquirements. It is at their option to improve, and is a worthy aim. The careless world, dark about Christian experience, may come into the light of the Lord, and be in His secret with them that fear Him. Throwing off all matters that are within the possibility of knowledge, but are not attained by some on account of tender age, or mental imbecility, or want of application, or lack of experience, there still remain others under seal, which men do not know, and cannot, and ought not to attempt. God knows more than men know. He knows what they know, and much beside. There are secrets that belong to Him only, incommunicable secrets, that men can no more know than they can be God.

The passage selected for our meditations supposes a disposition in some to meddle with the secret sphere, and venture into the crypt where mysteries are stored up. No doubt we are all more or less tainted with this, unless we have been cured of it by experience and discipline. It is a hereditary propensity. We have it from our common mother. The strength of the temptation to eat the forbidden fruit was less in its beautiful appearance to the eye or in the promise of gratification to the palate, than in its boasted power to bring god-like penetration to the intellect. It was "a tree to be desired to make one wise." To be freed from the trammels of human ignorance, and to take in knowledge like higher intelligences, was the strongest inducement that was offered. Some of Eve's descendants, both sons and daughters, have so much lawless curiosity about them that they would repeat their mother's fault if by so doing they could have the secret world laid open to them. A large amount of wickedness and mischief lurks under this. It involves a charge against God for having reserved certain things to Himself. Just because He has limited us, it insinuates that He has scanted us. It is a false insinuation. A whole paradise of knowledge lies open to us, with some specified exceptions. There is sufficient to occupy us for the whole term of our brief probation. We live so short a time that our stock of knowledge can never be very great, if we did nothing else but seek it, which we cannot afford, as we have urgent duties to perform. As we are limited in our leisure, and weighty consequences hinge upon life, what is

more proper than to make practical truth our grand aim? It is not wise to weary ourselves and waste our time and energy in attempting to master mysteries clean out of reach, whilst much overtakable truth invites our attention. There are limits to thought, secrets of which God gives no account to any one. These limits may not be very sharply defined, yet anyone cultivating a reverent spirit and a practical aim, will be likely to stop short of the forbidden ground.

In the domain of *nature* there is reverence due. Is there nothing in physical science puzzling and overmastering? Are there not secrets about which the keenest and cleverest scientists are in the dark? There are sealed crypts with stones of hinderance rolled against them that no might of man has yet availed to remove. No doubt scientific ardour and skill have brought to light things once unknown, or, if known, forgotten and lost, for which the world owes to men of science its thanks. It would be a practical blunder to forbid enquiry or put out the eyes of investigation, if, indeed, we could do it. Natural phenomena are fairly open to discussion and research. Let science do its work. Yet it might suffer the word of exhortation, not to be rude and irreverent in its questionings, nor hasty in its conclusions. Some of its votaries have been bold and ruthless. In their attempt to account for everything by natural law, there has been a manifest disposition to alienate the great worker, from the universe he has made. It is a false assumption to begin with, that everything is knowable, and ought to be known. The Beginner is himself secret, and the mode of his working is hidden. Thoughtless men would manipulate him, bring him within the range of sense, and try upon him the evidence of mathematics! My soul, come not thou into their secret! It would do them good to read and ponder some of the closing chapters in the book of Job. "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof." Job xxxviii. 2-6.

Within the sphere of *revelation* the same reverence is in demand. True it is the Bible is made to unfold and reveal things, not to shroud them up in dark concealment. This is its acknowledged office. It is by no means sparing or scant, but free and liberal in its disclosures. Yet it is discriminating, and observes measure and proportion, setting forth most abundantly that which is of practical importance. There are matters which a speculative mind would moot, about which it says nothing. Several things

which it touches upon it leaves half unfolded, and intimates that their dark side is to be left unexplored. Particularly it frowns upon the attempt to make the Deity the subject of exact science. His moral relations to us, which it is of paramount importance we should know, are well defined. If we will gratify our curiosity by pushing into the arcana of his nature, the Scripture rebukes our impertinence. "Such knowledge is too wonderful." It is high; we cannot mount to it. The book is dogmatic in many of its declarations, as it ought to be. It tells us that in the beginning God created the heaven and the earth. If we ask when the beginning was, and why it was not sooner, or why not later, the book treats us with solemn silence. It tells us the way of salvation, and dwells on it with considerable amplitude and detail. But if we want to know how many will be saved, and how many lost, it represses our curiosity and bids us "strive to enter in." It foretells a day of judgment. But if we wish to know when it will commence, how long the solemn sessions will continue, and what results will be reached, it makes no response to our idle questions. The oracle knows what interrogations to respect and answer. It distinguishes between what is useful and necessary, and what injurious and irrelevant. The necessary truth is told with emphasis. Useful knowledge, though not severely necessary, is freely vouchsafed. The rest is veiled. The state of the dead is under seal. It is forbidden to search the secrets of Hades. Moses and the prophets, Jesus and the apostles, have spoken sufficient to keep us out of the place of torment without spirit-agency or dim, ghostly apparitions. Unfulfilled prophecy, also, lies out of our way, and demands patient waiting till the time comes. It is not to be forestalled by conjectures about dates and circumstantial details which God has reserved in his own hand. The benefit of prophecy is mainly posterior to its fulfilment. It may act in a healthy way upon hope beforehand; but it strengthens faith afterward. This is its chief benefit. "And now I have told you before it came to pass, that when it is come to pass, ye might believe."—John xiv. 29. After the seals are open, it is proper to "come and see." When the angels' trumpets are blown, and the vials are poured out on the earth, then let good men sing "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints."—Rev' xv. 3. It is no work of ours to tear the seals open or to seize the angel-trumpets. Leave the Lamb to open the seals, and the angels to blow when they are bidden. Our anxieties and activities must take a different direction. Let us see—

How we should act in relation to Revealed Things.—"Those things which are revealed *belong* unto us and to our children for ever, that we may do all the words of this law." Things that are open or openable are lawful subjects of thought. We understand

revealed things to include the whole body of truth contained in the Bible. There is much food for the mind to be gathered from other sources. Provided our search after general knowledge be so conducted as not to interfere with our attention to the practical demands of life, and the solemn claims of the Scripture, it is both warrantable and laudable. This book, however, has the most imperative hold of us. It is our choicest treasure. Nay, more, it is our rule and guide and standard of appeal, the authority to which we bow in matters of faith and religious action. It belongs to us. Though this word *belong* appears in italics, as being no part of the original, it is a proper supply to cover the abruptness of the expression. Things belonging to us are valued and husbanded to our use and benefit. If we are negligent about what is ours, we are liable to be told that we have something which we are not using to the best advantage. It is but friendly to admonish one another to the diligent use of the Scriptures.

Things *revealed*—of such a character as we would not have known but for the timely disclosure of them by one who was able to open them to us. It is the prerogative of God to reveal. He has opened his word to us, and if we put ourselves into right attitude, he will open our understandings and hearts to receive it. The things revealed belong to us—

For perusal.—This is the obvious use of books and documents. They are made to be read, and they claim attention according to their nature and value. Once reading suffices for some. Numbers are born to die and pass soon out of memory. Others live a few generations, and some, the births of genius and superior minds, survive for centuries and make interest for themselves, and keep alive the memory of their authors. "But the word of the Lord endureth for ever." It speaks to successive generations, and with an authority that commands attention. Its lines are the richest our eyes ever trace. Its words are the noblest our lips ever utter. Its verities are worthy of the deepest thought. It challenges our heart and conscience like nothing else. It is not a vain thing, for it is your life. This book should be frequently in hand, for it is our road-book. Those dishonour it who consult it less than daily. To make it merely a Sabbath-manual betokens a sad want of appetite. In former times men made a feast of God's word, and came to it as to a well-spread board. "I have esteemed the words of his mouth more than my necessary food;" Job xxiii. 12. "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart;" Jer. xv. 16. We come to table with a willingness. Why are so many Christians lean, but because they live so little upon the word? Gazettes and serials, novelettes and daily papers, many of them hurtful, the best of them light, usurp attention so as to crush this book into a

corner, and make it wait till Sabbath. The noble Bereans did the right thing. "They searched the Scriptures daily." The things which are revealed belong to us—

To engage and exercise our faith.—"We walk by faith, not by sight. The limitations imposed on us as finite creatures bind us to believe much. We cannot help ourselves. Provided we take care not to be cheated with error and falsehood, we need not deplore the necessities of faith. It is a blessing that we have the privilege of believing and the comfort that springs from it. When we were children we believed largely, our condition necessitating us to live by faith in those about us. On the whole it was good for us, although our confidence was occasionally abused. In more advanced life there is still a demand on our faith, our privilege of examining and questioning its ground and warrant being somewhat enlarged. Viewed in relation to the long life that is to come, our present probationary existence is but a childhood, and by no means of disproportionate length. A respectable volume of ancient rolls and documents accumulating with the growth of time, has fallen into our hands, bearing on them the strong imprint of truth, which even simple minds can perceive and appreciate. Persons of small capacity and large believing propensity to compensate, have the privilege of resting in the declarations of this book, which gives them evidence for their "precious faith" equal to their power of apprehension. Others of more pretension to intellectual penetration have the evidence more fully open in the measure of their higher ability. None are bidden to believe without examination. The sacred books do not frown upon, but invite and court investigation. There is no compulsion practised on our faith other than what comes by the large array of evidence set forth, submission to which is no degradation to us but our dignity rather, and leaves our liberty unimpaired. No faith is asked but such as the open volume will fully warrant. "Faith cometh by hearing, and hearing by the word of God;" Rom. x. 17. The revealed things "are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name;" John xx. 31. The things revealed are ours—

For practical direction.—"That we may *do* all the words of this law." After the question how a man can be justified or saved, we know of none equal in importance to this—how shall a man order his conduct so as to be well-pleasing to God? This is answered both in a summary way and in particular detail. Comprehensive principles are laid down to guide us. Then, lest we should have doubts on some items of conduct, particulars are given to a considerable extent. Is not this proper and becoming? Should a book be divinely inspired, as this claims to be, just to

gratify curiosity, to please our fancy, to interest our literary taste, or to teach physical science? Nay, rather it should deal with the momentous questions of our origin and end, and how we may do right and attain happiness. One of the sacred writers expresses well the purpose of the whole volume. "Thy word is a lamp unto my feet, and a light unto my path;" Ps. cxix 105. It is not to fill the head with strange notions, but to direct the movements of the *feet;* not to unravel the mysteries of the universe, but to shed light upon the road, that we may not stumble nor stray. The revealed things are ours,

For transmission to posterity.—They belong to us, but we are not the sole heritors. They belong also "to our children for ever," that is, to our children, and unto our "children's children," and to a thousand generations. The truth is a grand inheritance. Our property that survives us in houses and lands, or ships and shares, passes to our children after us in distributed portions. The truth may be conveyed to each one entire, or, at least, as much as each one has mind-room to receive. Our estates will belong to them when we are gone. Sacred things belong to them now while we are yet living with them. The precepts of Scripture are to guide both them and us. The promises pertain to both. "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 39. Heads of families have a duty to perform which cannot be devolved upon teachers, paid or unpaid, secular or religious. "The father to the children shall make known thy truth."

We have two points to watch. The first is, not to meddle with secret things; the second is, not to neglect things revealed. To attempt to be wise *above* what is written is a waste of energy. To be wise *up to* what is written, is a laudable ambition. We do not say that any one ever reaches so lofty a point, though it is a lawful aim. If we have not capacity, or leisure, or length of life, to enable us to fill up the outlines of the whole orb of revealed truth, it is our comfort to know what avails for salvation and good living.

As eager as we are to grasp the truth with our minds, so careful let us be to conform our walk to it. Knowledge is in order to obedience. "If ye know these things, happy are ye if ye do them." And godly practice assists the mind to a clearer apprehension. "If any man will do his will, he shall know of the doctrine." G. T.

ATOMIC.

THE little that we *are*, sufficiently accounts for the little that we *know*. "Little ones," indeed, we are; and do we not live in the relatively infinite universe of an absolutely infinite God! Then, before we begin that jumping to conclusions of doubt and denial respecting the things of Faith, which, once set agoing, never stops till it lands in the abyss of universal scepticism, let us first enter for a space into the closet of our common sense, and, having shut to the door, let us earnestly set to work to compare the minima of faculty within us, with the maximum of things without us, and try to realize the great point, that every perplexing doctrine of theology, no less than every defiant aspect and insoluble phase of speculative thought in general, takes its rise in the one master problem of the relation of the finite to the Infinite. Having done this, and remembering the profoundly wise remark of Bishop Berkeley, that "the objections made to faith are by no means an effect of knowledge, but proceed rather from an ignorance of what knowledge is," let us "jump" if we dare!—dare (I mean) submit to be "sported by philosophy," and to sacrifice the principles of sound reason and rational belief, upon the dark altar of vain speculation and an "unknown God."

GENIUS reaps its own fields; talent gleans in the fields of others. Genius speaks from its own impressions; talent makes others' impressions its own before it speaks. What is genius? Simply largeness of mental power, particular or general.

To deny the doctrine of miracles is to give up the principles of historical evidence, no less than to ignore the Divine or supernatural origination of things. Rationalism simply assumes the impossibility of miracles, and there is an end. In the first form of Strauss's celebrated "Leben Jesu," the astute writer relies upon the Mythical principle exclusively, as explanatory of the whole miraculous element of the Gospel histories. But, when this Hegelian Idealist, being fallible, had changed his speculative views (he died a Materialist and a Darwinian), he virtually repudiated the adequacy of Mythicism to account for the said miracle-element. In the second and last form of his famous book, he falls back upon a principle which he scouted at before, namely, that of conscious deliberate *tendency* or design in the Gospel historians to exaggerate, falsify, invent, and bring God directly on the scene, where only the natural laws did or could operate. In plain terms, the Evangelists are liars, and the Gospel mainly a tissue of falsehoods! Now, this "chopping and changing" is a very significant and suggestive fact, and should be strictly attended to in estimating the proper value of the negatory forces brought to bear,

by this Teutonic Goliath, on the truth as it is in Jesus and His disciples. Verily, those *dii majores* of Unbelief, no less than the *minores*, wield an arm of flesh, and smell unpleasantly strong of Vanity! "Genius opens earth—not heaven." And, in Strauss, it opens earth, and finds "Gœthe and music" as the sole God and consolation!

> "He that once hath missed the right way,
> The further he doth go the further he doth stray."

The lengths to which speculative and Atheistic error may be carried is something appalling to contemplate. Strauss himself went far enough in all conscience; but there was an "ultima Thule," into whose Cimmerian darkness he never yet pilotted his frail barque. Though he consented to the idea of a world without God and without hope, he still clung to the idea of a world full of reason and order. *L'ordre c'est Dieu* was his ultimate principle, as it was Hume's before him. But some recent developments of materialistic philosophy are marked by the most extreme and revolting *pessimism*. Nothing is to be seen in the Universe but unreason and disorder. Man is an egregious mistake, and human life the gravest of misfortunes and calamities. The circle of creation, from centre to circumference, is radically wrong. A hearty contempt of things in general is wisdom, and a leap into the dark, by means of suicide, highly to be commended. In fact, "the force of nature could not further go," than some men have actually and avowedly gone, in the broad way that leadeth to universal unbelief and absolute despair. The great Maëlstrom of Negation seems to be one of the most active and forceful phenomena in the world at present. "When the Son of Man cometh, shall he find faith in the earth?" From the follies and miseries of a Godless and Christless speculatism, good Lord deliver us!

In Christian belief, Facts are the macadamized line of way, Reason the guide, and Faith the torch which she carries in her hand. Hope is the beckoner onwards, and Experience the licensed victualler; whilst righteousness, and peace, and joy in the Holy Ghost, are the pabulum supplied along the journey. The union of these things constitute the life and strength of personal Christianity.

Miracle *may* be the effect of higher law; *but*, who brings that law down to bear upon the lower sphere? Miracle must imply God in immediate action; and, relatively to us, miracle is simply miracle. The term "law" in the case is so far from removing God from the sequence, that it brings Him directly into it.

Christ shows us what God is, and what man ought to be. In

Him only have we a revelation both of the true Divinity and the true Humanity. He, at the same time, brings God morally near to us, and lifts us up to God. We are "children crying in the night," and the Divine Man brings us to our heavenly Father. We touch the Infinite Hand reaching down through the darkness, and find rest and guidance to our souls. To give up Christ is to give up all!

IF God could reveal Himself to us; if He knew that we desired that he should do so; and if He saw that it would be infinitely better for us if He did; have we not the strongest of presumptions to believe that such revelation will be vouchsafed? THAT WHICH made man, at first, whether by an act of creation, or by the law of "evolution," could surely speak to him after he was made! But how could an *infinite* Being reveal Himself to a finite creature? He could not reveal Himself *qua* infinite, of course; but still, He might reveal Himself—that is to say, relatively, and by means of analogy. Space is infinite; so is Duration; and so is the Universe (as it were, at least); and yet they are all revealed to us, though not *qua* infinite. Purely, the cases may not be parallel, but analogically and practically they are so. The most effectual way of procedure for the unbeliever would be to prove that God *has* denied our wishes and expectations by not having hitherto revealed Himself unto us.

TO enjoy life is *to wish* it reproduced, and *to believe* that it will be. Is this then all, on a rigid analysis, that we have to found upon as evidence of the fact of a future existence awaiting us in advanced conditions of being? It *would be,* perhaps, if life and immortality had not been brought to light by the Gospel. But, there are the soul, the aspirations, the unlimited progressiveness, the inadequacy of the world to meet our higher wants, to satisfy our spiritual longings; there are the unequal distribution of the good things of this life, and all the sad variety of wretchedness which everywhere accrues from "man's inhumanity to man;"—there are God, and the principle of moral agency, with its conscience and responsibility;—in a word, there are the higher instincts, the spiritual intuitions, and the universal idea of another world—much as these grand things may appear, in reference to many, not to say most men, they are as pearls in a swine's snout—to use a Scripture phrase. What of all these mental and moral phenomena, apparently so natural to, and ineradicable from, the *genus homo?* Why, what is their philosophic value? what do they amount to, one and all, apart from the interpretive light cast upon them by Revelation? Without this, what would they be but tantalizing phenomena, which speculative reason can make anything

or nothing of, as it chooses; unsolved problems, rooted in the mysterious microcosm, at which Edipus shakes his head and passes on; possibly, mere illusions growing out of the soft places of the brain, and having no more substantial essence than the stuff that dreams are made of; possibly (they say) the resultants of education, of transmitted psychic habitudes, and of whatever else is involved in that "last of the Mohicans" (one would hope), worthy to be categoried with Popish transubstantiation and infallibility—the doctrine of evolution—or, at most, dim presumptions, subject to having their edge taken off by considerations arising from other points of view bristling up from among the ills that opinion is heir to through the "antinomy of pure reason," or principle of contradictoriness, pervading the whole line of human speculation, as the weirdest and fatallest of all things to "*our* philosophy?"

BRIEF NOTICES OF BOOKS.

West African Scenes: Being descriptions of Fernando Po, its Climate, Productions, and Tribes; the Cause and Cure of Sickness; with Missionary Work, Trials and Encouragements. By Rev. Henry Roe, Missionary to Fernando Po. Seven Engravings. London: Elliot Stock.

At the present time the Island of Fernando Po, more, perhaps, than any other spot on earth, enlists the sympathies of Primitive Methodists. Four years ago, or then-about, they commenced a mission there—their first mission to the heathen world. An impulse to evangelise the heathen, which could not be suppressed, had for some time previous moved the Connexion, and, after much thought, Fernando Po was selected as, on the whole, the most eligible place for attempting the great experiment. In addition to other reasons it was thought that as the island lay in close proximity to the African continent, it afforded excellent vantage ground whence the gospel might be carried by Primitive Methodist agency to the dusky millions on the mainland. Whether this conception will be realised in fact, remains to be seen. Meanwhile, in spite of the unhealthiness of the climate, which has already prostrated several of the missionaries, and in spite of numerous other drawbacks which need not be particularly named here, the mission may be fairly said to have proved a success. The book before us is a record of the first two years' toils and triumphs. But it is more than that. It is a repository of interesting facts and observations respecting the island itself and its inhabitants. The method of the book is somewhat loose, and its style occasionally juvenile, but we forget and condone these faults in consideration of its intrinsic value.

Thoughts for the Million: or, Buds, Blossoms, and Berries. By John Henry Gordon. London: Haughton and Co., 10, Paternoster-row.

Here we have a thousand thoughts

on a thousand subjects, like orient pearls at random strung. From grave to gay, from lively to severe, the author sweeps the whole gamut of truth; now fingering transcendent mysteries; anon touching the trifles of the passing hour, but for the most part drawing out the occult harmonies which lurk in life's common experiences. Of these thousand thoughts some are polished a little, and have an appropriate literary setting; the major part, however, are rough hewn, just as if newly dug from the mine While it would perhaps be too much to say that they are all gems of the first water, they each and every one sparkle, more or less, with the lustre of sanctified genius, and are fit for royal uses. The work is addressed to "the million," and we fervently hope the million will read it. 'Twould be an unspeakable blessing were the masses of society to enrich their souls with the treasures of intellectual and spiritual wealth stored in these pages. Here are a few specimens of the "Thoughts," taken at random:—

1. It is a row of empty houses that gets all its windows broken, and empty heads, and empty hearts, and empty hands are sure to come to grief.

2. Words are like coins—only good when issued from the King's mint, and with his image and superscription. All others are counterfeit, and better have none than such. Of the first any tender is legal.

3. The river Jordan is not the only pleasant water that empties itself into the Dead Sea. Some of the sweetest currents of our life are fated to end *there*. Let us look to it that we are not borne thither on their limpid bosom!

5. We love the moon, I suppose, far more than the sun; or, rather, the light of the moon more than that of the sun—feeling for the one a sort of domestic affection we do not feel for the other; and, yet, the moon shines not with its own, but with a borrowed light; but, then, it shines with that light with a more gentle radiance; and though we cannot look at the sun, we *can* look, and *do* look, at the moon; for it is the sun's light that the moon shines with, and in loving it as we do, we do, in reality, love the sun. Fit illustration of the light of God, and of the reflection of that light as seen in Jesus Christ. We love the former, but only through the latter; for while the former is the imperial effulgence of heaven, the latter is that light thrown upon the earth; and though in the future day-time we hope to bask in the light of God, and to live and grow in that light, to-night, and in the midst of to-night's darkness, we cherish that blessed reflection of the Great Light which comes down upon our world, half sun-like, half earthly, to guide us and to cheer us till the coming dawn.

8. How wonderful are those mighty hammers to be seen now in our great foundries! You may safely put your hand under a hammer of the weight of many tons, and if it be rightly regulated, the great mass will come down, down, and stop—short of your hand, but only by the thickness of a piece of tissue-paper. Just like the mighty hammer of God's afflictions, my tried and tired brother. He regulates them, and they never yet came any farther than He intended. Keep thyself still and submissive, then, and know that He is God. Be rebellious, be doubtful, be of little faith, and, as in the case of the hand—turning and twisting—under the hammer, thou shalt be wounded sorely, if not crushed completely.

9. When one scholar complains to his teacher that another scholar has had his "eyes open" during prayer, he forgets that his complaint necessarily condemns himself, and so do a great many complainants. In their eagerness to bring down retribution on the head of some poor offender, they fail to observe that they are bringing it down upon their own. Haman is not

the only plaintiff who has had to accept the sentence he intended for defendant, and other men than he have built their own gallows. To complain of another is, in a sense, to judge him, and they who so judge should see to it that they are not themselves guilty of that of which they complain. It is very probable that their own guilt has "opened their eyes" to that of others.

We recommend this book as an agreeable and suggestive companion for intervals of leisure.

The Primitive Methodist Magazine, October, 1874. London: George Lamb. Price Sixpence.

THE Editor of this Magazine spares no pains to make it fulfil its primary purpose of ministering to the higher religious life of the Connexion. For some time past we have observed a decided improvement in its general character. Not that its articles are more intellectual, or of higher literary finish, but they are briefer, more varied, pithy and pointed, and bear more directly and with greater practical force and urgency upon the reader's heart and conscience. It is matter of surprise, regret, and shame, and the occasion of serious intellectual, spiritual, and pecuniary loss to the Connexion, that this Magazine has such a limited circulation. Surely our members and friends are ignorant of its merits, and of the benevolent purposes to which its profits are devoted.

The Christian Journal: Edited by the Rev. W. BEE. Toronto.

WE learn with regret that, at the late Canadian Conference, the Rev. T. Guttery felt obliged, by his multifarious other duties, to retire from the Editorship of the "Journal," a position which he has occupied for two years with credit to himself and benefit to the interests of Primitive Methodism in the Dominion. He is now succeeded by the Rev. W. Bee, a gentleman who, we have reason to believe, is well qualified for editorial work, and in whose hands we trust the "Journal" will become a mightier power for good than it has hitherto been. Mr. Bee is well known and much respected among many of our friends in the north of England.